THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXI.

We are now to consider the important subject of SANCTIFICATION. "Sanctification," says the catechism, "is the work of God's free grace; whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and to live unto righteousness."

You are aware that the word *sanctification*, denotes our being rendered holy, or free from sin. It is called *a work*, because it is not like an act, completed at once; but is continued, progressively, through the whole of life. It is called a work of *God's free grace*, because God is the agent by whom it is performed, and his free grace is displayed in effecting it—inasmuch as there is not an individual who is the subject of it, but might have been justly left to perish in his sin and pollution.

It is the special and official work of the Spirit of God, to sanctify the human soul—We are chosen to salvation, "*through sanctification of the Spirit*, and belief of the truth." Truth, God's revealed truth, is the instrument made use of, and the means employed are numerous and various; but the great agent who uses them all is the Holy Spirit, without whom they never would, or could, produce the intended effect; and therefore sanctification is strictly and properly his work.

At the time of the Protestant reformation, and for some time afterwards, the reformers took great and laudable pains, to show clearly the difference between justification and sanctification, which had been wretchedly confounded in the dark ages which preceded.—The learned and profound Hooker, has an admirable sermon, or discussion, on this subject. But these two things are, to this day, extremely apt to be taken the one for the other, at least in part; and there is scarcely any thing that has a more pernicious influence in preventing a clear and consistent view of the gospel plan of salvation. Indeed the immediate *practical* influence of confounding justification and sanctification, is often not a little injurious. Fisher in his catechism, —to whom in these lectures I am more indebted than I can always particularly acknowledge—has, I think, well and clearly illustrated the difference between these two graces. I will state what he says, with a few changes of terms, and some abbreviations and additions; and I beg your particular attention to the statement.

The matter of justification is the righteousness of Christ; but the matter of sanctification is grace imparted from the fulness of Christ —"Of his fulness have all we received, and grace for grace." Justification changes a man's state in relation to God; sanctification changes his own personal state—changes his heart and his life. Justification is effected by the imputation of Christ's righteousness to us; sanctification by the implantation of his grace in us. Justification is complete and perfect at first; but sanctification is carried on gradually, from less to more, till the soul be ripe for glory. The righteousness of justification is strictly and properly meritorious, being the righteousness of God, whereby the law is not only fulfilled but magnified; but the righteousness of sanctification is not meritorious, being only the righteousness of a sinful creature, imperfect in degree. Justification is equal in all believers; but all believers are very far from being equally sanctified. Sanctification is implanted in the believer as a new nature; whereas his justifying righteousness is not *in* him as a nature, but *on* him as a robe, and hence it is said to be "UPON all them that believe," Justification has relation to the law as a covenant, and frees the soul from it; sanctification respects the law as a rule, and makes the soul breathe after conformity to it, and to delight in it after the inward man—Hence justification is a judicial sentence, absolving us from the condemnation of the law; but sanctification is a spiritual change, fitting and disposing us to obey the law. Justification springs from, and is grounded on, the priestly office of Christ, whereby he satisfied law and justice as our surety; but sanctification proceeds from the kingly office of Christ, whereby he subdues us to a sweet obedience to himself, and writes his law in our hearts. Justification gives a title to heaven and eternal life; sanctification gives a meetness for it. Justification is God's act, pronouncing our persons righteous in Christ, and taking away the guilt of sin; sanctification is the Spirit's work, cleansing our nature and taking away the filth of sin: by the former we are instated into the favour of God, and by the latter we are adorned with his image, and made to bear a measure of his likeness.

So much for the difference between justification and sanctification.

You will recollect that, in speaking on the subject of effectual calling, I described the great work of regeneration which is wrought in the human soul, by the Holy Spirit —Perhaps you can hardly have a better general idea of sanctification, than by saying, that it is that work carried on to perfection, by the same almighty agent. Among the many false notions in regard to religion which obtain among those who pay a degree of attention to it, you will sometimes find this—not perhaps openly avowed, or systematically defended, but yet practically influential—that regeneration *completes* the work of religion in the soul.—No, my young friends, it only *begins* the work. Regeneration is indeed essential. It is connected with justification and Christian perseverance—It may well, therefore, be matter of joy, and be highly esteemed. Yet, in itself, it is only the commencement of true piety. As regeneration means a new birth, it is not proper to say that it must be repeated or increased. But it is proper to say, that every saint who continues in life, must be renewed more than he is in regeneration. He is then only born into the kingdom of grace—and as, in a natural sense, an infant must not only be born, but also grow and increase till he becomes a man; so, in a spiritual sense, he

that is born again, must grow and increase much, before he reaches the measure of the stature of a perfect man in Christ Jesus. This growth is *sanctification.* It is an increasing renovation,—a growing conversion and conformity of the soul to God. "We are renewed (says the catechism) after the image of God."—As sanctification increases, that moral image of our Maker which was lost or obliterated by the fall, is retraced, and progressively restored to the sanctified soul. As it becomes more holy, it of course becomes more like God, till, in the article of death, the saint becomes perfectly sanctified, or in his measure "holy as God is holy."

The answer before us states, that the saint is *renewed in the whole man.* Our bodies, strictly speaking, are not capable of holiness. Yet they may be the instruments either of a holy or a sinful mind; and as the mind is sanctified, all the members of the body become the instruments of holy mental acts —They are, like the vessels of the ancient sanctuary, appropriated to holy purposes, and therefore considered as holy in themselves. Hence the apostolic injunction, "yield your members servants to righteousness unto holiness,"—and elsewhere he says—"I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Thus are saints renewed in the whole man—every faculty is sanctified, and yet, in each, this sanctification is imperfect till death.

Agreeably to the statement in the answer before us, the work of sanctification is carried on in two ways—By our *dying unto sin;* and by our *living unto righteousness:* And you will observe that in reference to both of these, we must be constantly *enabled* by divine aid. We can never form such habits of holiness, or make such attainments in it, as to be independent of constant assistance from the Spirit of grace. After the greatest progress in sanctification, the saint is not sufficient of himself for any good thought or act. He incessantly depends on grace, to be imparted for the discharge of every duty;—depends on it as the streams depend on the fountain.

To die unto sin, is to have the power of sin in our nature so far mortified, as not to delight in it, but to hate it in heart, and abstain from it in life. *To live unto righteousness,* is to have our souls so quickened by the vivifying power of grace, as to love and obey the commands of God, truly, heartily, prevalently, and perseveringly. And *both of these,* in every sanctified soul, will take place *more and more.* The sanctified person will be still making gradual advances in the divine life. Some advance much more rapidly than others; but none who are sanctified fail to "grow in grace." There may, indeed, be seasons when they do not grow, but decline; when they do not make progress, but backslide, or stumble and fall. But the Spirit of grace will never forsake his own work. The declensions, falls and backslidings, of those who are truly sanctified, are overruled to render them more careful, more steadfast, and more rapid in their progress, afterwards.

On the whole, then, the indispensable necessity of sanctification may be stated thus—It is necessary, not for our justification before God, but for evidencing our justification both to ourselves and others. It is necessary for glorifying our Heavenly Father, and showing forth his praise; for adorning the doctrine of God our Saviour; for proving our union with Christ; for promoting inward peace and joy; for maintaining fellowship and communion with God; for stopping the mouths of gainsayers; for making us useful to men on earth; and for qualifying us for heaven; be-

cause "without holiness no man shall see the Lord."

The marks of sanctification are —a cordial respect to all God's commandments—loving them because they are holy; a hatred of all sin, and avoiding the appearance of evil; a spirit of watchfulness and warfare against sin; a delight in doing good; communion with God; a conversation becoming the gospel; an habitual use of the precious promises of God, particularly with a view to increasing holiness; and a constant improvement of the blood of Christ, by faith and prayer, for cleansing from the filth, as well as the guilt of sin.

The chief motives and inducements to sanctification are, the will of God commanding it; the love of Christ constraining to it; the inherent excellence of the thing itself; an abhorrence of sin, which is its opposite; and the dignity of resembling God, to whose image it conforms its possessor.

To promote sanctification, we should cleave to Christ by faith, for we are "sanctified in Christ Jesus;" we should pray earnestly for the Spirit of sanctification, for by his aid and influence alone the deeds of the body can be mortified; we should associate with the saints, for association begets assimilation; and we should make a right and diligent use of all God's ordinances—the dispensation of his word, his sabbaths and sacraments; and of the mercies and chastisements of his holy hand.—Amen.

THE DUTY OF SOCIAL WORSHIP.

Essay III.

It remains to specify those extraordinary circumstances that will justify us, in not attending on social worship.

That circumstances of the kind here referred to may occur, is too evident to need proof, and has hitherto been considered by us as a conceded point. It is, however, a matter both of some importance and of some difficulty, to ascertain with suitable precision what these circumstances are. It is of importance, because conscientious persons are sometimes at considerable loss to determine the matter of their duty in this particular; and it is difficult because there are extremes on the one hand and on the other, and because the just medium between them is a line not easily defined. Let us, however, take up the subject, endeavour to state the cases, and to offer such remarks on each as may assist a candid mind in ascertaining the demands of duty.

1. There are many occurrences of an *incidental* nature, which will justify us in an occasional omission of social worship.—These will sometimes fall out even in a family, so as to cause an interruption of the regular exercises of worship there. They will more frequently occur to men who are involved in much worldly business, so as to prevent their attendance on those exercises of publick social worship which are performed on secular days, and the general utility of which has already been shown: And they will sometimes happen so as to render an absence from the stated worship of the sanctuary on the Lord's day, by any individual, lawful and proper—The *state of the weather* is an occurrence of this kind. We have no reason to expect, as some seem to do, that the usual influence of heat, or frost, or storms, will not be experienced when we attend on publick worship. That more fear is usually apprehended from this cause than is justified by any reason or experience, is undoubtedly and lamentably true. It is a shame to those who call themselves Christians, that they will make an excuse for staying from church of a trifling change in the atmosphere, when they possess vigorous health,

and when the same cause would not have prevented their going abroad on any other urgent occasion. Still, however, it is undeniable, that the state of the weather, in connexion with the state of our own health or constitution, and the distance of our residence from the place of publick worship, may justify us in an occasional absence from the sanctuary.

Works of necessity and mercy, as they form a warrant for an attention to secular business on any part of the Sabbath, so they may render it our duty to abstain from publick worship, when their performance is really incompatible with an attendance on it. Physicians, soldiers, and sailors, are the classes of men, whose professional engagements most frequently expose them to these calls. But whatever be the occupation or situation of an individual in life, occurrences may sometimes take place that are so important in themselves, or that demand such an immediate attention, as to render it proper to forego an attendance on social worship. To these cases apply those words of our Creator himself—"I will have mercy and not sacrifice." The example of our Saviour, too, is a justification of the omissions here stated, who refused to censure his disciples for relieving themselves from pressing hunger on the Sabbath.

Neither is it difficult for any one who truly loves to worship God, to ascertain the matter of duty, in almost every case to which we have now referred. Let any one make conscience of doing every thing in his power to prevent the occurrences specified, by a seasonable, careful and diligent attention to his secular business; let him make every practicable arrangement to prevent the interruption of his religious duties; let him cherish in his heart such a love to social worship that his inclinations will strongly lead him to it, whenever opportunity favours; let him resolve to make some small sacrifices on the side of worldly interests and business, rather than be interrupted in the immediate service of Jehovah—Let him do this, and his practice will be sufficiently guarded. The cases that would seem doubtful to others, will be plain to him. Nothing but instances of real necessity will tempt him to forego what he loves; and in such instances, he will feel that he does not act of choice, and therefore will act without doubt and without a sense of guilt. To lay down rules for those whose hearts incline them to find excuses, is wholly impracticable; and were it otherwise, the rules would at last be useless, because they would be disregarded—In this, as in every thing else, it is surprising to see how many plausible excuses can be made by those who wish to find them; and on the contrary, how few hindrances will ever occur to those who are truly and deeply concerned to avoid them.

2. *Personal sickness* is a cause which will justify absence from social worship. When sickness is extreme, there can be no doubt on this head. But when it is slight, or complaints, though real, do not wholly prevent an attention to other duties, it is more difficult for a conscientious person to decide on the part that he ought to act. It is clearly the opinion of the writer, that when indisposition is not great, and only incidental, it does not form a sufficient reason for refusing to wait upon God in his house, especially if the party affected possesses a good constitution. There can be, in many cases, no more inconvenience in spending the time at church, than in any other place. Nay, if we love the service of God, it may enable us to forget in part our bodily complaints, and prove a real benefit both to our bodies and our souls. But in cases where indispositions are habitual, and the whole frame weak and delicate,

perhaps nothing but experience can ascertain the point of duty. If experience has proved that attendance on publick ordinances has been productive of no material or lasting inconveniences, it ought certainly to be continued. But if, on the contrary, it has been found in fact, that going to church has very sensibly increased bodily sufferings, and has thus disqualified the suffering person for an attention to other important duties, it is surely an evidence that the cause of these calamities is to be avoided. In all such cases, the individuals concerned must judge and act for themselves, sensible of their accountableness to the all-seeing God; and remembering, on the one hand, that he will not be mocked and cannot be deceived, and on the other, that he is merciful and gracious—that "he knoweth our frame, and remembereth that we are dust."

3. *Persecution in the extreme*, is a justifiable cause of abstaining from publick worship. Blessed be God, this is not a case in which the inhabitants of this country, generally, have ever had a personal concern. Yet it may serve to throw light on the general subject, and on the next particular especially, to give it a short consideration.

That there are cases of persecution in which publick exercises of religion are to be suspended or omitted, at least in a particular place, appears evident from the command of our Lord to his disciples—"When they persecute you in one city, flee ye unto another:" and also from the conduct of the primitive disciples, who "were scattered abroad, on the persecution that arose about Stephen."

Notwithstanding this, however, it seems to be the opinion of most commentators, that in the very passage on which these essays are founded, the case of persecution was particularly referred to; and that the apostle's design was to warn the Hebrews not to suffer the *fear of persecution* to influence them "to forsake the assembling of themselves together." It is, also, certain that in the primitive times, and in later ages, those who have maintained the highest character for wisdom and piety in the Christian church, have thought themselves bound, in times of persecution, to run very considerable risks, even of life itself, rather than to omit an attendance on divine ordinances. By laying together these circumstances and considerations, the result seems to be, that persecution in the extreme, or the imminent danger of death from assembling together for Christian worship, will clearly warrant its omission, at least for a limited space; but that some hazards, and even imminent hazards, are to be run, rather than to relinquish so important a privilege and duty.—And here, as in the case already stated, there can be no other rule of judging but that which every conscientious person must form for himself, under a deep sense of his accountableness to the Judge of all.

4. Nearly allied to what we have just considered, is the case which is produced by *the prevalence of pestilence.* When this is extreme, and when there is reason to believe that the convening of the people will tend to increase it, the case seems to be parallel with that of persecution in the extreme; for no enlightened Christian will doubt, but that God has the same control over the mind and sword of a persecutor, that he has over the pestilential vapour, that scatters poison in its course. It is, therefore, when there is no special hindrance, right and lawful to flee from a place infected with pestilence—to one, it may be, where worship may be regularly and safely attended: and even with those who remain where pestilence prevails, the circumstances of danger may be such as to

justify and demand an absence from publick worship.

When the great plague prevailed in London, many people confined themselves to their houses, and refused an attendance on publick worship, till toward the close of the calamity, when finding the attempt ineffectual, they rushed in multitudes into the churches, regardless of all danger. Some have supposed that this was a proof that what they did in the last instance, they ought to have done in the first. But the just inference seems to be, that they did right in both cases. They endeavoured to avoid the danger till they found it impossible; and then went to the house of God, without increasing their jeopardy, to unite their prayers for his gracious interposition in their behalf.

But it has always seemed reasonable to the writer, that those who by the necessity of their circumstances are confined to a place where the pestilence exists, and who expose themselves to it in every other way, are not bound wholly to forbear assembling themselves together, provided they do not draw around them those who would not otherwise be exposed. Guarding against this evil (which ought to be done with care) a number of praying Christians may, it would seem, lawfully and properly assemble, in a more private way, for social worship—In so doing, they may comfort and encourage each other not a little. Neither is every trifling alarm of danger to drive us from the house of God. We are required to hazard something for the enjoyment of so precious a privilege. It is only real and imminent danger that constitutes our warrant to forsake, for a time, the assembling of ourselves together—and of the existence of such danger, every person must judge for himself, as he will answer at the judgment seat of Christ.

R.

TRANSLATION OF MARCK'S MEDULLA.

Something more than three years since, a very handsome edition of *Marck's Medulla* was published in Philadelphia; and in the March number of our work for 1824 it was reviewed. In that review, to which we would refer our correspondent, we gave our opinion of the *Medulla*, and our sense of the want of a good Theological System in the English language; as well as our estimate of the comparative merit of the systems of Bernhardin De Moor, and the celebrated Geneva Professor Pictet. We also remarked at that time, that "Latin is far more favourable than English to the forming of *a summary*, at once perspicuous and complete." We are however not sorry to see an attempt made to translate a part of this very excellent work of Marck into English, and cheerfully give it a place in our Miscellany. The translator, it appears, has felt the difficulty of his undertaking. We have compared only a small part of his version with the original, and made but a few alterations. The general sense of Marck is retained —But the precision and force of the Latin work are unavoidably lost. The ideas communicated are, nevertheless, so important and so well arranged, that they will richly reward the trouble of noting and remembering them, although the medium by which they are conveyed is not the most alluring.

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FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—I have had it in contemplation for some time, to translate *Marck's Medulla* into the English language; as well for the benefit of serious readers in general, and the encouragement of theological study among the people, as for my own instruction and advancement in knowledge. Frequent translations have been made in this coun-

try (chiefly at the theological seminaries) of works in the department of Biblical Literature; while the deeper, the more dignified, the more vitally important department of *Doctrinal Theology*, has been comparatively neglected.

Biblical Literature may be considered the shell; Doctrinal Theology the kernel. The shell is indeed important; but its chief importance consists in the protection which it affords the kernel—So we derive from Biblical Literature sure evidence of the truth of the book which contains these glorious doctrines, but not these doctrines themselves. The shell of Biblical Literature must to be sure grow and flourish among the branches of the tree of life, but it is only for the benefit of that which it encloses; the precious and durable fruit, which, when the shell is thrown away, nourishes the whole spiritual man. At the seminary we should be diligent (so was I according to my health) in gathering of all that grows on this tree; but let us crack the shell when we become pastors. The people want the food of eternal life. They want such preaching and reading as good old Presbyterian Scotland had, in the days of her doctrinal glory. Let us erect an impregnable rampart of all the theological materials we can find, to encircle the holy citadel; but let us not pile our materials on the citadel itself, for the Fountain of Life is there, and by so doing we should bar access to it.

The merits of the work of John Marck are, in the judgment of the learned, indisputable. His work is entitled, *Johannis Marckii Christianæ Theologiæ Medulla Didactico-elenctico, ex majori opere, secundum ejus capita, et paragraphos, expressa; in usus primos Academicæ Juventutis.*

A commentary of six quarto volumes, containing an expanded system of theology, was written by Bernhardinus de Moor on this small duodecimo. This proves the value which this distinguished professor and pastor put upon it. Should the publick voice call for such a translation, I shall probably undertake it; though from the peculiarity of the style of the work and the coining of words, which would make a classical scholar blush—words which are not only not found in any dictionary, but which are absolutely *unrenderable* into any thing but circumlocutory expression, the task is much more difficult than the book at first promises. As a specimen, however, I send you my translation of the twenty-fourth chapter, the subject of which is *Justification.* Concise expression, and peculiar appropriateness in quoting scripture for the point in question, are every where discernible in this book. The captions are prefixed by the translator.

A Presbyterian Clergyman.

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JUSTIFICATION.

I. Justification differs from sanctification, as it is a *forensic* act, depending immediately on the *blood* of Christ, having respect to the *guilt* of sin, being done in a *moment*, and *complete*. It is antecedent, not to our first *calling*, but to our ulterior *sanctification*, according to Rom. viii. 30.—"*Whom he called*, them he also *justified*," and 1 Cor. i. 30.—"Who of God is made unto us wisdom, and righteousness, and *sanctification*"—and according to the terms *ungodly* and *world*, which are connected with justification, Rom. iv. 5.—"To him that believeth on him who justifieth the *ungodly*;" 2 Cor. v. 19.—"To wit, that God was in Christ reconciling the *world* unto himself," &c.

SYNONYMS.

II. By the word *justification* is aptly expressed the Greek word δικαιουν [dikaioun], and Hebrew הצדיק [hejadiq], of which there are many synonyms in scripture, as the *not imputing*, the *oblivion*, the *tak-*

ing away of sins, &c. and the *state of the just.*

INHERENT RIGHTEOUSNESS.

III. It is not to be denied that the word *justify* relates once and again to *inherent righteousness*; Dan. xii. 3.—"They that be wise shall shine as the brightness of the firmament, and they that *turn many to righteousness*, [i. e. *justify many*] as the stars forever and ever;" Rev. xxii. 11.—"He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is *righteous* let him be *righteous* still, and he that is holy, let him be holy still." Yet the Papists, maintaining that it commonly means this, erroneously state a *primary* and *secondary* justification. In this word, however, respect is commonly had to the *forum*, even when it denotes *deliverance*, or the *acknowledging*, *defending*, or *declaring* a *righteousness*, which now results or shall result from works; Matt. xii. 37.—"By thy *words* shalt thou be *justified*, and by thy *words* shalt thou be *condemned*." James ii. 21, 25.—"Was not Abraham our father *justified* by *works?* Likewise also was not Rahab the harlot *justified* by *works?*" Moreover it especially means forensic *absolution*, both that which proceeds from men, (Prov. xvii. 15.—"He that *justifieth* the wicked, and he that *condemneth* the just, even they both," &c.) and that which proceeds from God; Rom. viii. 33, 34.—"Who shall lay any thing to the charge of God's elect? It is God that *justifieth*, who is he that *condemneth?*" Rom. iv. 5—7.—"To him that *worketh not*, but *believeth* in him that *justifieth* the *ungodly*, his faith is counted for *righteousness;*" Phil. iii. 9.—"And that I may be found in him, not having mine *own righteousness*, which is of the law, but that which is by the faith of Christ, the *righteousness which is of God by faith.*" And so indeed it is divided into *active* and *passive*, which last is the reception and insinuation of divine justification.

DEFINITION OF JUSTIFICATION.

IV. Justification is defined, *A Benefit of the Covenant of Grace, by which God, for the sake of the righteousness of Christ apprehended by faith, remits all their sins to the elect called by Himself, and bestows upon them a full right to eternal life; this decision being moreover made manifest, through the Word and Spirit, in various degrees and impressive force, to their conscience, and to the praise of his own glory.*

AN ACT OF THE TRINITY.

V. Justification is the work of God: Isa. xliii. 25.—"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Rom. viii. 33.—"It is *God* that justifieth;" &c. Of the Son and of the Spirit, as well as of the Father. Isa. liii. 11. "By his knowledge shall my righteous servant justify many." 1 Cor. vi. 11.—"Ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" but of course it is not the work of *men*, (Mark ii. 7.—"Who can forgive sins, but God only?") as Papists foolishly maintain, from the passages which treat of the *ministerial declaration* of forgiveness, John xx. 23.—"Whosesoever sins ye remit, they are remitted unto them."

It is also truly a work of divine grace, aside from all merit of our own: And it is a Benefit of the Covenant of Grace, (Jer. xxxi. 34.—"for I will forgive their iniquity, and I will remember their sin no more") since by the Covenant of Works, and out of Christ, it can be the portion of no one, on account of the justice of God, Job ix. 2.—"I know it is so of a truth, but how should man be just with God? If he will contend with him, he *cannot answer one of a thousand.*" Rom. iii. 20.—"Wherefore by the

deeds of the law shall no flesh be justified in his sight." Rom. viii. 3.—"For what the *law could not do*, in that it was weak through the flesh," &c. Although justification, and legal righteousness according to its own proper idea, are rightly exhibited to us in the scriptures, the latter is opposed to evangelical righteousness.

WHO ARE THE SUBJECTS OF JUSTIFICATION.

VI. All the *elect* and only they are justified. Rom. v. 18, 19.—"Therefore as by the offence of one judgment came upon all men to condemnation; even so *by the righteousness of one the free gift* came upon all men unto *justification of life*. For as by one man's disobedience many were made sinners, even so by *the obedience of one* shall many be made *righteous*." Rom. viii. 33.—"Who shall lay any thing to the charge of God's elect? It is God that justifieth."

Nor should we at all exclude from our consideration the Old Testament believers, since to them the promises of the Covenant of Grace have respect; Gen. xvii. 7. "To be a God unto thee, and to thy seed after thee," and of the justification of Abraham, David and others we read, Rom. iv. 3.—"Abraham believed God, and it was counted to him for righteousness." Ps. xxxii. 5.—"Thou forgavest the iniquity of my sin;" nor was their faith and prayer in vain; Ps. li. 1, 2.—"According unto the multitude of thy tender mercies, blot out my transgressions. Wash me throughly from my iniquity, and cleanse me from my sin." Ps. xxxii. 5.—Nay, they could not otherwise be made partakers of salvation.

FOUR ERRORS CORRECTED.

VII. Nevertheless the justification of the Old Testament fathers differs from our own; for in their time the righteousness of Christ was not yet brought in, and hence typical offerings remained. This benefit was not then so broadly extended, nor so clearly insinuated by the Gospel and the Spirit. And here we must say we do not approve of certain very harsh expressions of many recent writers, such as—1. *That Christ is to be regarded under the Old Testament rather* UT FIDEJUSSOREM than UT EXPROMISSOREM. For Christ was certainly a plenary sponsor, nor did he undertake for all the elect the payment of their debt under any *condition*, which was evidently impossible, but *absolutely*, and this the Father acknowledged as acceptable and sufficient. 2. *That the justification to be attributed to the ancient fathers is less full or less true.* For a forensic act admits of no degrees, and all their sins, as to all their punishment, are remitted to them; hence all the expressions, even the well known one ἀφιεναι attributed to them, Rom. iv. 7. "Blessed are they whose iniquities are forgiven." Heb. ix. 22.—"And almost all things are by the law purged with blood, and without shedding of blood is no remission." 3. *That Old Testament believers were left under guilt, wrath, the curse, and the power of Satan.* But actual guilt may be removed by forgiveness, although payment by the sponsor were not yet made, and to this believers have testified; since through the same forgiveness the grace of God may be effectually sealed to the elect, although wrath might not yet be inflicted on the surety; moreover, those who are absolved from death cannot come under the curse, though it be frequently denounced against those who are obnoxious to it. And finally, they who are declared to be heirs of life are delivered from the power of Satan, though *his* destruction be the effect of the death of Christ. 4. *That the justification of the ancient fathers was not consummated—that they enjoyed not a*

tranquil conscience, but were burdened with the fear of death. We answer, they had all the grace necessary to salvation, though all things promised by Christ's coming were not fulfilled to them, for they every where bear witness to their peace in God: Job xiii. 15.—"Though he slay me, yet will I trust in him." Ps. xxiii. 4.—"Though I walk through the valley of the shadow of death, I will fear no evil;" and in death they expected the good would be made better; Ps. lxxiii. 24.—"Thou wilt guide me by thy counsel and afterwards receive me to glory." Hence that equanimity of spirit with which they suffered whatever dreadful things befel them, Heb. xi. 35.—"And others were tortured, not accepting deliverance, that they might obtain a better resurrection."

SINNERS ONLY JUSTIFIED.

VIII. In justification the elect are considered as *sinners* exposed to *condemnation*, Rom. iv. 5, 6. "To him that *worketh not*, but *believeth* in him that *justifieth* the ungodly, his *faith* is counted for *righteousness*." Rom. v. 6, 8, 10.—"For when we were yet *without strength*, in due time Christ died for the *ungodly*—while we were yet *sinners*—for if when we were *enemies* we were reconciled to God—Yet at the same time they are *called*, and therefore considered as *believing*, Rom. iii. 26.—"That he might be just and the justifier of him that *believeth* in Jesus;" Rom. v. 1.—"Therefore being justified by *faith*," &c.

THE TWOFOLD ACT.

IX. The *acts* of justification are *two*, absolution from death, and adjudication to eternal life, according to the necessity of man, and the requirements of the covenant of Works, which is not made void by the covenant of Grace. Hence, in the following passages mention is made as well of *righteousness imputed*, and of *life*, as of *sins to be forgiven*, Dan. ix. 24.—"To *make an end of sin*, and to *bring in an everlasting righteousness*." Acts xxvi. 18.—"That they may receive *forgiveness of sins and inheritance among them which are sanctified* by faith that is in me." Rom. v. 19.—"By the obedience of one shall many be *constituted righteous*." Sometimes, however, one act, by synedoche, includes the other, Rom iv. 7.—"Blessed are they whose *iniquities are forgiven*." Nor should they be disjoined from each other.

THE MEANING OF IT.

X. *Absolution* imports the *removal of actual guilt*, or the forgiveness of all sins without exception or discrimination, Acts xiii. 39.—"And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Rom. viii. 1.—"There is therefore now no condemnation to them who are in Christ Jesus." Nor can we conceive of such a *remissio culpæ*, or *forgiveness of the fault*, as that the *reatus poenæ*, or the *obnoxiousness to punishment*, should remain, or of a *potential* or *conditionary* forgiveness. At the same time *adjudication to eternal life* is so made, as that that life shall certainly be obtained, according to the purpose of God, and through his grace.

THE CAUSE OF JUSTIFICATION.

XI. The external impulsive cause of justification, whether *material*, or *meritorious*, we hold to be the *plenary righteousness of Christ*, which he, through the matchless grace of God, acquired for us, by a most perfect obedience of the divine law, and most exact satisfaction for our sins; which we by faith embrace as such, and which God mercifully imputes to us. This fundamental point of the Christian religion is to be well and firmly maintained.

(*The remainder in our next.*)

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay VIII.

The Theory of Optimism concluded.

The theory of Optimism possesses nothing in common with the doctrines of sound philosophy. The true philosopher admits no principle in natural science, which is not supported by ascertained facts. The most beautiful speculation which is not thus supported, he resolutely rejects as apocryphal and spurious. He deems it a species of profanity to associate with a simple and authentick exposition of the works of God, the fictitious and hypothetical systems of men. Is less caution required of the theological inquirer? Is it of less importance for him carefully to discriminate those principles of knowledge, for which we have the evidence of scripture and of facts, from the vague and fanciful conjectures of the human imagination? This cannot be pretended. It is certain, however, that this theory would make a very pitiful and grotesque figure in a system of natural science, resting, as every such system ought to do, on the immoveable basis of experiment and observation. The mind trained to just habits of thinking by the inductive logick, and capable of duly estimating the nature and the force of evidence, would be immediately sensible of the impropriety of the association. Why has it not the same appearance when introduced into a system of theology? To many I trust it has; that it has not to all, must be attributed to the fact, that among the multitudes who turn their attention to ethical inquiries, many do not take sufficient pains to discriminate between the principles derived from an accurate interpretation of scripture, and a sober deduction of facts, and those hypothetical systems which proceed from human fancy and conjecture.

If the scheme of Optimism be rejected, no sufficient reason, it has been urged, can be assigned why the Creator determined to produce and order all things, as they are produced and ordered, in the present system of things. Were this consequence admitted, it does not appear very formidable. To me it appears, that a system which professes to bring down the purposes and the ways of God to the level of the human capacity, and to assign the reasons by which, in every instance, he is influenced, deserves, on that very account, to be rejected. It betrays gross ignorance of the nature and limits of the human understanding, to suppose that we are capable of discovering the reasons of his dispensations; except so far as he has been pleased to reveal them in the Holy Scriptures, or in the constitution and economy of nature. Attempts of this kind do not indicate the cautious and experienced inquirer into the works of God. The more we investigate the things of God, the more we must be convinced of our utter incapacity fully to comprehend the reasons of his dispensations. Our most successful researches often terminate in facts, of which we can give no other account than that such was the will of our Maker. "I now see more of the necessity," says Dr. Witherspoon, "of subjecting ourselves to the Divine Sovereignty, and making use of it to restrain and repress our rash and curious inquiries. There are a vast number of things in which we must needs resolve the last question, so to speak, into the sovereignty of God." Those who have

explained most successfully the nature and the extent of the human faculties, are the most ready to make this acknowledgment. This is particularly the case with Dr. Reid. Those who are conversant with the writings of this most excellent philosopher, know that in relation to innumerable facts, which came under his notice, he presumes to give no other reason than the will of the Creator. His conduct in this respect deserves to be imitated—It is suited to the weakness of our minds; and it accords with the reverence due to our Maker, and with the declarations of Scripture. We are frequently admonished of our incapacity to comprehend the ways of the Almighty: "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? Clouds and darkness are round about him. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" "His views are immense and eternal," says Dr. Scott, "and his reasons for every part of his vast designs are taken from himself, and his purpose of glorifying his own perfections: to us, therefore, they must be impenetrable and inexplicable, but they are all consistent with the riches or infinite abundance of his justice, truth, and love. His judgments and determinations, and his wisdom in them, cannot be fully investigated or comprehended by any created being, much less by us sinful worms. His dealings with his creatures cannot be traced out; for they are a vast deep, where his footsteps cannot be known." Ought we then to be surprised, that the human mind should be thought incapable of assigning reasons for the determinations of God, in relation to the immensity of his works and dispensations? Will it follow, that the reason which this theory assigns must be the true one, were it even admitted that the human understanding can assign no other? Does it not better become our weakness and ignorance to confess, that his vast and eternal designs, and the reasons of his determinations, are to us incomprehensible?

But from a denial of the scheme of Optimism, it will by no means follow, that there can be no wisdom in the purposes and ways of God. This has sometimes been asserted, but without any good reason. It is true, indeed, that the maxims by which we judge of the wisdom of man, cannot, without very important variation, be applied to the wisdom of God. A man acts wisely by accommodating his determinations and conduct to facts and connexions which have an existence independent of his will, and over which he has no control. The wisdom of God is exercised in a manner very different from this, and infinitely superior to it; in originating, in a way altogether incomprehensible by us, the whole plan of creation, and in ordaining its several parts, relations, and results, with consummate intelligence and skill. The proof of the wisdom of God in creation, must be very precarious, if it be made to consist in the accommodation of his appointments to any nature and fitness of things, distinct from what he has ordained; or in the advantages which the present system of the universe may be supposed to possess over an infinite number of other imaginary possible systems.

Some may perhaps suppose that this scheme affords an enlarged and grand view of the works of creation. But this is a very great mistake. The information which it

professes to communicate, really amounts to nothing useful. It assumes that the present system, whatever it is, is better than any other possible system. But what it is in fact, must be learned some other way. A man might revolve this theory in his mind, during his life, and know nothing more of the works of God when he ended, than when he began. To my view, it dishonours the Creator, without adding any thing to our knowledge or conception of his works. The telescope has done incomparably more to enlarge our views of the extent and grandeur of the created universe, than has been done by all the hypothetical systems which the human imagination has devised since the beginning of the world. Were we to employ this theory as an organ of investigation, our conduct and our success would resemble that of some ancient philosophers, who concluded that the planetary motions are performed in circular orbits; because, according to their apprehension, a circle is the most perfect figure.

The theory of Optimism involves a scheme of universal necessity, which it will be very difficult to reconcile with the language of scripture, and with the common apprehensions of Christians;—a necessity which embraces the determinations and acts of God, as well as those of his creatures. It is cheerfully admitted, that the eternal and immutable purposes of Jehovah secure the state, the character, and the actions of all his creatures with infallible certainty; and that no event or change, different from what he has ordained can take place, throughout his universal and everlasting kingdom. The infinite perfections of his nature, the universality of his providence, the necessary dependence of all created beings, together with numerous unequivocal testimonies of Divine Revelation, ought to place this important truth beyond the reach of controversy or doubt. If therefore the word *necessity* be used as synonymous with *antecedent certainty*, it cannot be denied that, in this sense, the determinations and actions of all created beings are necessary. But it does not appear that we have authority for asserting that the divine determinations are necessary. The scriptures speak a very different language. "But our God is in the heavens; he hath done whatsoever he pleased. Who worketh all things after the counsel of his own will. Even so, Father; for so it seemed good in thy sight." In this account of the purposes of God, and the methods of his providence, it is our wisdom and our duty to acquiesce. That his determinations were rendered necessary by any extrinsical influence, no one will venture to assert. Nor does the notion that they were rendered necessary by the essential attributes of his nature, admit of an easy reconciliation with the obvious import of the preceding, and similar passages of Scripture. Indeed, this notion cannot be stated, as I have previously observed, without annihilating the distinction, otherwise universally recognised, between the different nature of justice and faithfulness, and that of pure beneficence. In certain supposed circumstances, it is admitted, the exercise of the former results essentially from the infinite perfection of the Divine nature. This cannot be said of the exercise of beneficence, as distinguished from them. It is perfectly free, being directed by sovereign will, and not by necessity. Even the existence of those facts and circumstances, which render the exercise of the former attributes necessary, depends solely upon the will of God. The essential attributes of his nature require the punishment of transgression, and the performance of his engagements; but they do not require, so far as we can see, that he should create beings

capable of transgressing, or that he should enter into covenant with his creatures.

The doctrine of necessity, which this theory involves, does not accord with the impression which is naturally made upon the mind by an examination of the works of God, and the ways of his providence. The astonishing union which we observe between uniformity and variety, forbids us to attribute them either to chance or to necessity. "Art and contrivance," says Mr. Baxter, "are designedly multiplied, that we might not take it for chance; and, in some cases, the method itself is different, that we might see it is not the effect of such necessity." This argument is forcibly stated by Ray in his celebrated work, The Wisdom of God in the Creation. "Neither yet can these works be the effects of necessity or fate, for then there would be the same constancy observed in the smaller as well as in the larger parts and vessels; whereas *there* we see nature doth, as it were, sport itself, the minute ramifications of all the vessels, veins, arteries, and nerves, infinitely varying in individuals of the same species, so that they are not in any two alike." With the naturalist, I apprehend, the argument suggested in the preceding quotations, will have more weight against the doctrine of necessity, than any thing which can be said by the most ingenious theorist, will have in its favour. When we contemplate the immense number of different species which are found among the works of God, the unlimited diversity which prevails among individuals of the same species, the multiplication of different means for the production of one common effect, the luxuriant, spontaneous, and sportive varieties, which every where meet our view, this doctrine must appear extremely forced and unnatural.

The consequences, to which the scheme of Optimism has generally led those who have embraced it, are of such a nature as to justify us in regarding it with suspicion. It is admitted with pleasure that some have adopted it, under the apprehension that it might be employed, in a satisfactory and useful manner, to vindicate the ways of God, especially in relation to the existence of sin and misery. Whilst the goodness of their intentions, and the real services which, in many instances, they have rendered to the cause of truth and useful knowledge, are cheerfully admitted; I hope it will not be considered a violation of the respect to which they are justly entitled, to call in question, in this particular, the clearness and accuracy of their views. The inferences which Leibnitz deduced from this gratuitous principle, appear, to say the least, exceedingly strange and paradoxical. He rejected the idea of a vacuum, and maintained that no part of space was unoccupied; that if there were but one body in the universe it must be immoveable; that it is impossible even for Divine power to create two particles of matter, or two things of any kind, perfectly alike. Hence he was led to assert the identity of indiscernibles, and the existence of monads; ascribing to each particle of matter a monad, or active principle, by which it is distinguished from every other. Whether these conclusions were justly drawn from his primary hypothesis or not, it is surprising that their extravagance did not lead him to doubt of its certainty.

This scheme can be of no advantage for the illustration or defence of the truths of religion. If we admit, according to Scripture, and the natural and unsophisticated judgments of our understandings, that sin is the act, and consequently the fault of the creature, this theory is not necessary for the vindication of the ways of God in permitting the existence of sin. If we represent God as the author of sin, the

theory of Optimism will be a very poor apology for our blasphemy. As to the miseries, which, so far as our knowledge extends, are uniformly connected with sin, surely no gratuitous and doubtful hypothesis need be assumed for their vindication. They are the just punishment which God, the righteous judge, has annexed to transgression; and who sees not that if they deserve the name of punishment, their righteousness must be obvious and indisputable, separate from any consideration of the beneficial results to which they may be rendered subservient. Penal inflictions must be right in themselves, independently of consequences; if they be not, no supposed consequences can justify them. If, therefore, we adhere to scriptural and rational principles concerning sin and its attendant misery, it is clearer than the sun, that the purposes and dispensations of God in relation to their existence need no vindication, and least of all that which this theory can give. It is useless, and worse than useless. It raises suspicions of difficulties where none really exist; and from the dubious and unsatisfactory solution which it is capable of giving of pretended difficulties which it assumes, it becomes the occasion of exciting reproach and blasphemy against the righteous ways of the Lord; whereas a simple and precise statement of the truth could, not fail to carry along with itself its own evidence, and its own vindication.

The theory of Optimism must not be confounded with the common doctrine of Christians, which maintains that all the works of God are excellent and perfect; that the permission of evil furnishes no objection, which is not ultimately resolvable into the narrowness of our views, against the infinite glory of his nature, the perfection of his plans, and the rectitude of his dispensations; and that, in the end, even sin itself will be wisely overruled for good, and be made the *occasion* upon which the glorious attributes of God will be illustriously manifested. This statement may be made with perfect safety, and it ought to be made, in opposition to the presumptuous cavils of those, who, from the crimes and disorders which we witness, might take occasion to deny the existence, or revile the dispensations of their Maker. On the contrary, the theory of Optimism, as it is usually stated, seems scarcely reconcileable with the fundamental distinctions of right and wrong, holiness and sin. In this conclusion, many of the most acute, both of its friends and enemies, concur. "The scheme of Optimism, on the contrary," says Mr. Stewart, "as proposed by Leibnitz, is completely subversive of these cardinal truths. It was, indeed, viewed by the great and excellent author in a very different light; but in the judgment of the most impartial and profound inquirers, it leads, by a short and demonstrative process, to the annihilation of all moral distinctions." Many of its advocates in Europe have, accordingly, embraced a system of necessity, and of materialism, with the avowed design of excluding all the distinctions of morality. In their philosophy, no action deserves either praise or blame, reward or punishment. He who does good is fortunate, not virtuous; he who does evil, is unfortunate, not criminal. Remorse and repentance are founded on a mistake; nor is there any more reason for being angry with the wicked, than with the whirlwind that fills one's eyes with dust. These are some of the consequences deduced from the glorious doctrines of Optimism, and philosophical necessity; all besides, according to them, is prejudice and false philosophy. The friends of this system, in our country, will not, it may be expected, admit the fairness and accuracy of these con-

clusions from it. But are their own conclusions less exceptionable? The following sentences from Dr. Hopkins will enable the reader to form some judgment of the nature of the fruits, which it has produced on this side of the Atlantic. "Who does not now see that God may determine, order and cause moral evil to take place, and in this sense, create it, consistent with his infinite holiness and goodness, *if this be necessary for the greatest good of the whole*, both moral and natural; yea, that God could not be infinitely wise and good, if, on this supposition, he did not order and cause it to take place?" "Supposing he sees it *most for his glory, and the general good*," says the same writer, "that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned." To my apprehension, these inferences are not less adverse to reason, piety, and scripture, than a downright denial of all moral distinctions—It is not surprising, that a system, from which they can with any appearance of justness be deduced, should excite distrust and opposition.

There is no small difficulty in reconciling the different accounts given of sin by the friends of this theory. According to their fundamental principle, all the wickedness and crimes which exist are necessary in the best possible system, and that with respect to the whole, they are not evil, but good; and yet they affirm, that the essential nature of sin consists in its evil tendency upon the whole; in its opposition to the highest welfare of the universal system. In what way these different statements will admit of a plausible reconcilement, I confess myself unable to conjecture. The real ground of difficulty seems to consist in the incompatibility of the primary hypothesis, with a belief in the essential distinctions of right and wrong.

The account which they give of holiness is equally wide of the truth. Instead of representing obedience to the law of the Lord, the regulation of all our desires, intentions, and pursuits according to his will, as the true characteristick of holiness in every rational creature; they refer us to the principle of expediency, or general benevolence, as the foundation and measure of all moral excellence. Virtue consists in a supreme, impartial, and disinterested regard to the highest welfare of being in general; and from this we are conducted, by a short and direct path, to the shocking and impious notion, that we ought to be willing to be given up to sin and damnation forever, if the interests of the universe require it! It is not easy to speak of this account of holiness in terms of undue severity. The supreme and exclusive authority of Jehovah is displaced to make room for a groundless and extravagant fiction. The highest interests of the universe are substituted in the place of the glory of God, as the great and ultimate object of desire and pursuit. It requires us to acquiesce, not in the will of God, but in a kind of necessity, an invincible fatality in the nature of things, independent of his will, and which he has no power either to modify or prevent.

The views, to which this theory leads of the nature of justice and punishment, are manifestly repugnant to the natural convictions of our minds. Justice, we are told, when employed in punishing sin, is an exercise or modification of benevolence to the universe, an expedient intended to promote its highest welfare. These notions of justice and punishment are widely at variance with the common sentiments of mankind. Our belief in the justice of punishment is not derived from considerations of expediency, nor can it be resolved into them. To say that sin deserves punishment, is to communicate lit-

tle or no information, because the idea of punishment is inseparable from that of sin. When evil is inflicted in vengeance of a crime, it is properly called punishment; it proceeds from the operation of vindicatory justice; it is seen to be the righteous recompense of transgression, wholly separate from calculations of general expediency. The suffering to which these ideas are not applicable, cannot be called pun ishment; penal justice has nothing to do with it, however expedient it may be deemed, any more than with the separation from society of an innocent person labouring under an infectious disease. If, therefore, we adopt the ideas to which this theory seems naturally to lead, we must banish such terms as justice, and punishment, at least when used in their ordinary and appropriate acceptation, from our vocabulary.

It requires no extraordinary penetration to discover the effect which the theory of Optimism must have, in modifying at least, if not in setting aside altogether, the great Christian doctrine of Atonement. The history of religious opinions, in this country, since the time of President Edwards, and Dr. Hopkins, furnishes the best practical commentary on its tendency, in relation to this subject. The common belief of the Christian church in the vicarious import, the proper expiatory nature of the sufferings of the Lord Jesus, is found not to harmonize with the ideas which this scheme naturally engenders. The death of Christ, it is said, was required by publick justice; and by the exhibition it affords, in the sufferings of an innocent person, of the displeasure of God against sin, it effectually secures and promotes the highest interests of the universe. How this account of the nature and design of our Lord's death, involving so obvious an abuse of language, so incontestable a contradiction of the first principles of human judgment, could ever be credited by any person of intelligence, I am wholly at a loss to determine. At present, it is sufficient to remark, that it bears no resemblance to the scriptural doctrine, on the subject to which it relates. It may perhaps be deduced from the philosophy of Leibnitz, it certainly cannot from the revelation of Jesus Christ.

The reader, it is hoped, will not be displeased with the length to which this discussion has been extended. I have no disposition to conceal my anxiety to disprove a theory, which I cannot but look upon as equally groundless and pernicious: And, if I mistake not, sufficient evidence has been furnished to show, that it is wholly destitute of proof; that it is founded in a delusion of the human imagination; that it contradicts the common language and judgments of mankind; and that its consequences, in physical science, are absurd; in morals and theology, unreasonable, unscriptural, and mischievous. An important practical lesson may I trust be learned from the subject to which we have attended;—that it becomes not us to indulge in presumptuous and hypothetical speculations about the designs of God our Maker, in relation to his immense and everlasting kingdom. To receive with docility and gratitude whatever revelation the Father of our spirits is pleased to impart to us, to yield a ready and uniform obedience to his commands, to acquiesce with confidence and hope in the dispensations of his providence, is the task assigned to us;—a task much more befitting the limited nature of our faculties, and to which it is our wisdom and our business to confine ourselves.

STATE OF RELIGION IN FRANCE.

(*Concluded from p.* 453.)

There are two Protestant Theological Seminaries in France, one at Strasbourgh and the other at Montauban. The latter is the most important. It has five professors and seventy students. A few years since, a very important appointment took place in this institution, which was a severe blow to the evangelical party. I refer to the appointment of the present Professor of Theology. The right of naming the officers of these institutions is vested in the king. He seldom, however, I believe, exercises this right immediately. In the present instance, he appointed, through the counsel of the university, eight judges who were to examine the candidates, and recommend the individual whom they considered the best qualified for the office. It so happened that these judges were equally divided, four belonging to the evangelical and four to the opposite party. After a great deal of discussion and unavailing effort upon both sides, the President of the Board claimed the privilege of giving two votes, and in this way the anti-evangelical candidate succeeded. Having succeeded, it is no easy matter to effect a change. The management of these institutions being in the hands of the government, it is only through representations made to the minister who has the superintendance of the publick seminaries, that the church, as such, can accomplish its views. The care of the Protestant seminaries, however, is not confided to Catholics; but the council of the university, of which I believe there are six members, commits the Protestant institutions to the supervision of some one of their number belonging to that communion. At present this individual is the celebrated Cuvier. And as the modern doctrines of Geneva are not acceptable to the government, from their supposed political tendency, those in authority have expressed their intention of having the standards of the church adhered to.

With regard to the general state of education, I have not been able to learn a great deal. The establishments in Paris for the higher branches of academical and professional studies are, as you are aware, upon a most extensive and liberal plan. The several Faculties of Theology, Law, Medicine, Sciences, and Letters, each composed of numerous and distinguished Professors, give their instructions publickly and gratuitously, and every facility and accommodation is afforded by the government to students in these several departments. But notwithstanding the munificent scale upon which these institutions are founded, there is not a corresponding attention to the general diffusion of the means of education. In this respect there has been, within late years, a most unfavourable change. I am told that the schools upon the Lancasterian plan have decreased in number by more than one-half, and it is the common opinion that the Ultra church party are by no means favourable to these institutions. Among the Protestants I have heard frequent complaints of the want of schools, and especially of the want of proper teachers. Efforts have, however, recently been made to remedy this latter evil, and two or three private schools have been opened for the purpose of preparing teachers. One establishment of this kind was commenced not long since in the South of France, by a pious and wealthy lady, which promises extensive usefulness.

From this general statement you will see that there is much reason to rejoice, in the state and prospects of the Protestants in this country. For when it is recollected how short a period has elapsed since the political and religious

anarchy of the revolution, and since the political existence and rights of the Protestants were distinctly recognised by the laws, the wonder is rather that so much has been accomplished, than that so much remains yet to be done. The building of new churches, the circulation of the Scriptures, the distribution of religious publications, the increasing spirit of piety among the ministers, are all grounds of the most pleasing anticipations. Mr. Wilks assures me, that no one who has not been a resident in France for some time, can estimate the change which has taken place within the last ten years; and his opinion upon this subject is of the greater weight, as the promotion of the cause of truth and piety has been the one great object, to which he has devoted himself during his long sojourn in this country.

There is however a portentous cloud at present hanging over France, and especially over the Protestant religion. I allude to the proposed law in relation to the press—a law, the character of which you have already learned from our publick journals. Chateaubriand, in a letter which he has just published, characterizes it in the following terms. "This project," he says, "betrays a deep horror of light, reason, and liberty; it manifests a violent antipathy to the order of things established by the Charter; it is in direct opposition to morals, the progress of civilization, the spirit of the times, and the frankness of the national character. It breathes hatred against the human understanding; all its provisions tend to make thought considered as an evil, as a wound, and as a scourge. We perceive that the partisans of this law would annihilate printing if they could; that they would break the presses, erect gibbets, and kindle fires for writers; being unable to re-establish the despotism of man, they invite with their utmost wish the despotism of the laws." This is very strong language, and yet all this the writer promises to prove, when he is called to speak in the chamber of peers. It is because this law (should it be carried into effect) will so seriously affect the Protestant interest in France, that I have thought proper to mention it. The Tract Society would be entirely destroyed; the tax upon the average number of their publications would be 40,000 dollars: its continuance therefore would be out of the question. For the same reason, the publication of all small religious books must cease, and the Protestant journals themselves would, in all probability, be discontinued. Such however has been the general opposition which this project has excited, that it is confidently hoped, that in its present form at least, it will not pass.

With regard to the Catholics, I know little which is not to be learned from looking upon the surface of things around me. The people here are by no means sunk to that degree of superstition, which is to be found in many Catholic countries. But as to real piety, there is no manifestation of it which reaches a stranger's eye. And the Protestants with whom I have conversed upon this subject are of opinion, that religion is almost universally made to consist at present, in the strict observance of the rites and ceremonies of the church. Jansenism is out of vogue. The great controversy is between the Jesuits and their friends, and the moderate church party. The religious periodical publications devoted to the former are, The Memorial Catholique, which appears monthly; and the Mediateur, which comes out three times a week. The organ of the latter is, The France Catholique, which advocates the liberties of the Gallican church, and the principles of the declaration of Bishops made in 1682. The progress of the Ultra church party

has of late been such as to give rise to great uneasiness. Complaints upon this subject are no longer confined to the opposition journal. The Chamber of Peers have sent an address to the Ministers, praying them to enforce the laws against the Jesuits. This is looked upon as an event of no little interest, as it manifests the opinion of the highest body in the kingdom, as to the existence of the evil, and their disposition to prevent its progress. I will send you a copy of the Count de Montlosier's petition, which led to the result which I have just mentioned. It is not with any reference to their political bearing that I mention these subjects, but as they are connected with the great cause of human improvement in knowledge and religion.

A stranger has very imperfect means of forming any correct estimate of the general state of morals, in a country in which he sojourns only a few months. Some things, however, are so obvious that they cannot fail to arrest the attention of the most transient visiter. And such is the impression that Paris has made upon me, that I would prefer that a son of mine, unless he had much more than an ordinary share of moral and religious principle, should be deprived of all the advantages of going abroad, rather than expose him to the temptations of this seducing capital. It may be that in our own large cities vice is equally prevalent, but it most assuredly is neither equally obvious nor equally attractive. In our country a young man must go in pursuit of evil, here it accosts him at every turn, and through every avenue; and that not in the disgusting form which destroys its power, but invested with every attraction which can conceal its vileness. This opinion, which even in my short stay I have seen abundant reason for entertaining, is confirmed by the judgment of those who have enjoyed much better opportunities of coming to a correct conclusion upon this subject.

I have remained in Paris longer than I intended when I left America; because I found that I arrived in Europe too late to take advantage of the winter course in the German Universities, and that the prosecution of my original plan, of not visiting Paris until towards the close of the period I am to spend abroad, would, under existing circumstances, lead to the loss of two sessions instead of one. Another consideration was, the importance of the French language, which is the general medium of communication in Europe; and the great advantages which are here afforded for the study of Arabic. One Professor of the College de France, lectures three times a week on Arabic grammar, and the celebrated De Sacy, three times on the Koran, or some portion of Arabic literature. There are very few auditors at these lectures, which assume much more the character of recitations; as the Professor examines his pupils upon every word which presents any difficulty. De Sacy is very laborious and faithful, devoting at least two hours to these exercises. And as he has the reputation of being the first oriental scholar now living, it was an important object to secure the advantage of attending his course. I purpose, with the leave of Providence, to set out in a few weeks for Halle. A letter which I recently received from Mr. Robinson has decided me to fix on Halle, in preference to any of the other universities. He has had a good opportunity of learning the advantages afforded by each, and he has given the preference to the one just mentioned: his opinion I find is confirmed by those gentlemen with whom I have become acquainted in Paris, who are best informed on this subject.

I feel, my dear sir, every day

more sensible of the serious character of the step which, with the permission of the Board, I have taken. I am fully aware of the risk involved in being so long exposed to the influence of circumstances and opinions hostile to the spirit of piety and of sound doctrine. It is not therefore, I assure you, as a matter of form, that I solicit an interest in your prayers, and in those of other friends of the Seminary. Such however, in my peculiar situation, are the advantages which appear to me derivable from a residence of two years in Europe, that I have never for a moment regretted the sacrifice (which no man who is a husband and a father will deem very light) which I have made.

It will afford me the greatest gratification if you can find leisure to write to me—as every line from America has a value, which cannot easily be appreciated by those who have never been far and long from their native land.

All communications to me are directed to the care of Welles & Greene, Havre (France).

With every sentiment of grateful and affectionate respect,

I am yours, &c.

CHARLES HODGE.

REV. DR. GREEN, *Philadelphia.*

HYMNS

BY BISHOP HEBER.

From the Christian Observer for August last.

FOURTH SUNDAY IN ADVENT.

THE world is grown old and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old and trembles for fear;
For sorrows abound and judgment is near!

The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain,
Who have tried her, and know that her promise is vain?
Our heart is in heaven, our home is not here,
And we look for our crown when judgment is near!

ST. JOHN THE EVANGELIST'S DAY.

OH God! who gav'st thy servant grace,
Amid the storms of life distrest,
To look on thine Incarnate Face,
And lean on thy protecting breast:

To see the light that dimly shone,
Eclips'd for us in sorrow pale,
Pure Image of the Eternal One,
Through shadows of thy mortal veil!

Be ours, O King of Mercy! still
To feel thy presence from above,
And in thy word, and in thy will,
To hear thy voice, and know thy love;

And when the toils of life are done,
And Nature waits thy dread decree,
To find our rest beneath thy throne,
And look, in humble hope, to Thee!

SECOND SUNDAY AFTER EPIPHANY.

INCARNATE Word, who, wont to dwell
In lowly shape and cottage cell,
Didst not refuse a guest to be
At Cana's poor festivity:

Oh, when our soul from care is free,
Then, Saviour, may we think on Thee,
And, seated at the festal board,
In fancy's eye behold the Lord.

Then may we seem, in fancy's ear,
Thy manna-dropping tongue to hear,
And think,—even now, thy searching gaze
Each secret of our soul surveys!

So may such joy, chastised and pure,
Beyond the bounds of earth endure;
Nor pleasure in the wounded mind
Shall leave a rankling sting behind.

THIRD SUNDAY AFTER EPIPHANY.

LORD! whose love, in power excelling,
Wash'd the leper's sin away,
Jesus! from thy heavenly dwelling,
Hear us, help us, when we pray!

From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts and hopes unholy,
Heedless youth and selfish age;

From the lusts whose deep pollutions
Adam's ancient taint disclose,
From the Tempter's dark intrusions,
Restless doubt and blind repose;

From the miser's cursed treasure,
  From the drunkard's jest obscene,
From the world, its pomp and pleasure,
  Jesus! Master! make us clean!

FIFTH SUNDAY IN LENT.

Oh Thou whom neither time nor space
  Can circle in, unseen, unknown,
Nor faith in boldest flight can trace,
  Save through Thy Spirit and Thy Son!

And Thou, that from thy bright abode
  To us in mortal weakness shown,
Didst graft the manhood into God,
  Eternal, co-eternal Son!

And thou, whose unction from on high
  By comfort, light, and love is known;
Who, with the Parent Deity,
  Dread Spirit! art for ever one!

Great First and Last! thy blessing give!
  And grant us faith, thy gift alone,
To love and praise Thee while we live,
  And do whate'er thou wouldst have done!

WHITSUNDAY.

Spirit of Truth! on this thy day
  To Thee for help we cry,
To guide us through the dreary way
  Of dark mortality!

We ask not, Lord! thy cloven flame,
  Or tongues of various tone;
But long thy praises to proclaim
  With fervour in our own.

We mourn not that prophetic skill
  Is found on earth no more;
Enough for us to trace thy will
  In Scripture's sacred lore.

We neither have nor seek the power
  Ill demons to control;
But Thou, in dark temptation's hour,
  Shalt chase them from the soul.

No heavenly harpings soothe our ear,
  No mystic dreams we share,
Yet hope to feel Thy comfort near,
  And bless Thee in our prayer.

When tongues shall cease, and power decay,
  And knowledge empty prove,
Do Thou thy trembling servants stay
  With Faith, with Hope, with Love!

SECOND SUNDAY AFTER TRINITY.

Forth from the dark and stormy sky,
Lord, to thine altar's shade we fly;
Forth from the world, its hope and fear,
Saviour, we seek thy shelter here;

Weary and weak, thy grace we pray:
Turn not, O Lord! thy guests away!
Long have we roam'd in want and pain,
Long have we sought thy rest in vain;

Wilder'd in doubt, in darkness lost,
Long have our souls been tempest-tost,
Low at thy feet our sins we lay;
Turn not, Oh Lord! thy guests away!

NINETEENTH SUNDAY AFTER TRINITY.

Oh blest were the accents of early creation,
  When the word of Jehovah came down from above;
In the clods of the earth to infuse animation,
  And wake their cold atoms to life and to love!

And mighty the tones which the firmament rended,
  When on wheels of the thunder, and wings of the wind,
By lightning, and hail, and thick darkness attended,
  He utter'd on Sinai his laws to mankind.

And sweet was the voice of the First-born of Heaven
  (Though poor his apparel, though earthly his form,)
Who said to the mourner, "Thy sins are forgiven!"
  "Be whole!" to the sick—and "Be still!" to the storm.

Oh Judge of the world! when array'd in thy glory,
  Thy summons again shall be heard from on high,
While Nature stands trembling and naked before thee,
  And waits on thy sentence to live or to die;

When the heav'n shall fly fast from the sound of thy thunder,
  And the sun, in thy lightnings, grow languid and pale,
And the sea yield her dead, and the tomb cleave asunder;
  In the hour of Thy terrors, let mercy prevail!

THE STORM.

From the Evangelical Magazine for September last.

The gathering clouds obscure the sky,
The trembling birds to covert fly,
The awe-struck herds forbear to rove,
And stillness reigns throughout the grove;

The mower drops his scythe, to flee
To friendly cot, or shelt'ring tree;
While nature, in each varied form,
In silent dread awaits the storm.

Now flash to flash, with lurid glare,
Succeeds, and lights the murky air;
And hark! above, from pole to pole,
The loud, terrific thunders roll.

Why shrinks my friend? why pale with fear?
Say, dost thou feel that God is near?
And think'st thou not, when warblers fill
Thy bower, that he is nigh thee still?

In every flower which round thee blows—
In every blade of grass which grows—
In every glade which cheers thine eye—
In every stream which ripples by—

On every mount—in every dale—
In every wave—in every gale—
A thousand tongues, thro' nature's frame,
A God, a present God, proclaim!

And oh! if terror dim thine eye,
When summer storms pronounce him nigh,
How wilt thou meet that dreadful day,
When heaven and earth shall melt away?

Go to that blood whose cleansing flow
Shall make thy bosom pure as snow!
That blood, to him its aid who seeks,
Far better things than Abel's speaks.

Then, then thy soul, redeem'd, forgiven,
Released from sin, at peace with heaven,
Shall mark, unmoved, ev'n that dread fire,
In which ten thousand orbs expire.

EDINBURGH. H. E.

IT IS NOT DEATH.

From a collection of Poems entitled "Solitary Hours." Eclectic Review for September last.

It is not Death—it is not Death,
From which I shrink with coward fear;
It is, that I must leave behind
All I love here.

It is not Wealth—it is not wealth,
That I am loth to leave behind;
Small store to me (yet all I crave)
Hath fate assign'd.

It is not Fame—it is not Fame,
From which it will be pain to part;
Obscure my lot,—but mine was still
An humble heart.

It is not Health—it is not Health,
That makes me fain to linger here;
For I have languish'd on in pain
This many a year.

It is not Hope—it is not Hope,
From which I cannot turn away;
Oh, earthly Hope hath cheated me
This many a day.

But there are Friends—but there are Friends,
To whom I could not say "Farewell!"
Without a pang more hard to bear
Than tongue can tell.

But there's a thought—but there's a thought,
Will arm me with that pang to cope:
Thank God! we shall not part with those
Who have no hope.

And some are gone—and some are gone,—
Methinks they chide my long delay,—
With whom, it seem'd, my very life
Went half away.

But we shall meet—but we shall meet,
Where parting tears shall never flow;
And when I think thereon, almost
I long to go.

The Saviour wept—the Saviour wept
O'er him he lov'd—corrupting clay!
But then he spake the word, and Death
Gave up his prey!

A little while—a little while,
And the dark Grave shall yield its trust;
Yea, render every atom up
Of human dust.

What matters then—what matters then,
Who earliest lays him down to rest?—
Nay, "to depart, and be with Christ,"
Is surely best.

Reviews.

Engagements, both of a publick and domestick character, have so imperiously demanded our attention through the past month, that we could find no time to read books, much less to review them; and our correspondents have not supplied our lack of leisure, by yielding us assistance in this department of our work. We do not, however, believe that our readers will be losers by the absence of original communications. We shall make an abridgment of two short, but important articles, from the Eclectic Review for the month before the last; and then insert the notice of three other publications, accompanied with some very interesting extracts.

TESTIMONIES OF THE ANTE-NICENE FATHERS TO THE DIVINITY OF CHRIST. *By the Rev. Edward Baxter, M. A.* 8*vo. pp.* 470. *Price* 10*s.* 6*d. Oxford.* 1826.

* * * * * * * * * * *

"Evidence to fact is, of course, limited to actual by-standers; but very important

illustrations of evidence may be obtained from contemporaries or immediate successors; and it is in this point of view that we are chiefly inclined to regard the early Fathers of the Church. Respecting the occurrences and opinions of their own times, and their derivation from dates immediately preceding, they may be direct evidence; but, beyond this, their testimony, how important soever, can be considered only as subsidiary. We learn, so far as their statements extend, from the earlier Fathers, what was the state of things in the Apostolic ages; and from their successors we obtain, what is scarcely less valuable, the history of opinion, its changes and gradual corruptions, the deterioration of discipline, with the slow but sure progress of secularization in the Church. This affords illustration of a kind, which, though it must, when compared with primary evidence, be considered as inferior and indirect, is yet highly important and efficient. The very progress of error gives attestation to the existence of original truth, while the mutilations and defacements of prejudice may afford indications of the shape and lineaments under which that truth at first appeared. Clement of Rome, and Ignatius, for instance, were contemporaries of the apostles; and, unless cause be shown to the contrary, it is reasonable to expect from them, so far as the nature and extent of their remaining writings may allow, clear and direct testimony to apostolic doctrine.

Clement and Ignatius, if they found *things hard to be understood* in the writings of the apostles, could refer for a solution of the difficulty, either to the writers themselves, or to other apostles who had known them familiarly, and who had laboured together with them. There are some points of doctine, of which it seems impossible to conceive that Clement and Ignatius could be ignorant. To suppose that they did not know whether Peter or Paul, or John, believed Jesus Christ to be essentially God, or a mere mortal man, seems as improbable, nay, I would say, as impossible, as to suppose that they did not know, whether these apostles believed Jesus Christ to have been actually nailed to the cross. If Clement and Ignatius did know what was the belief of the apostles concerning the divinity or humanity of Jesus, it necessarily follows, that they held the same belief themselves; and though the writings which they have left are extremely few, it is highly probable, that some traces of their belief upon this subject would appear in their own works; at all events, it becomes very important that their writings should be examined, that we may see whether such traces exist or no.

If we carry the same train of reasoning into the second century, we shall find a similar improbability, that Justin or Irenæus, who had seen and heard the contemporaries of the apostles, should not know for certain what was the apostolical doctrine concerning the nature of Christ. It may be said, that the further we advance from the original source, the greater chance there is of our meeting with accidental errors and intentional corruptions. But this remark, though often made, requires some restriction and qualification. That *a greater number* of persons should be followers of an error which had already existed, and that heresies themselves should increase, was likely to happen, as the knowledge of Christianity extended: but the very increase of Christianity made it more and more difficult that all Christians should unite in corrupting their common faith.

In all controversies, whatsoever, it is desirable to narrow the question as much as may be practicable, without affecting the essential character of the subject under discussion; and it fortunately happens that, in the extensive and diversified dispute between the Socinians and the Orthodox, so far as the matter of testimony is concerned, the debate may be taken on one grand point—What was the creed of the Church, during the first three centuries of its history, with reference to the divinity of Christ. That the Council of Nice, held in A.D. 325, affirmed that cardinal doctrine in its most decided form, is admitted by all parties; and the point to be determined involves only the sentiments of the Ante-Nicene Fathers. Respecting these, the most contradictory assertions have been made. Theophilus Lindsey, in his Apology, intrepidly asserts, that 'All Christian people, for upwards of three hundred years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian or Socinian.' Gilbert Clerke, in his Ante-Nicænismus, affirms, that it has been made evident 'from undoubted testimonies of the Fathers, that the opinion of the Ante-Nicene doctors was either thoroughly Arian, or very near being so, unquestionably nearer to the error whereinto Arius had fallen, than to the fancies of the schoolmen, or, which is all one, to the decretory articles of our modern Homoousians.' And Mr. Belsham follows in the same course, by maintaining, that 'the great body of primitive Christians, both Jews and Gentiles, for the first two centuries and upwards, were Unitarians, and believers in the simple humanity of

Jesus Christ.' Of all these rash and unauthorized expositions, the writings of Bishop Bull furnish a complete and unanswerable refutation; and to those who have sufficient mastery of the language in which he addressed his readers, his works will supersede the necessity for application elsewhere. But, for general inquirers, and even for students who, from inadequate leisure or other causes, are unable to encounter the close examination of his invaluable folio, something more accessible and convenient was desirable. This deficiency was partially supplied by the very creditable "Inquiry into the Belief of the Christians of the first three centuries, respecting the one Godhead of the Father, Son, and Holy Ghost," by William Burgh, published in 1778. There was quite enough in this interesting volume to put to shame Mr. Lindsey's peremptory assertion, in refutation of which it was compiled; but it was neither complete nor accurate enough for a permanent and satisfactory record. He is honourably mentioned, and fairly characterized by Mr. Burton.

"It was the object of this gentleman (Mr. Burgh), to present a series of testimonies from the Ante-Nicene Fathers, arranged in chronological order; and, when we consider that he was a layman who had not long directed his studies to that line of reading, we must agree that the praise which was bestowed upon his book, was not unmerited. But he has certainly not noticed all the passages which might be adduced; and from not having used the best editions, he has sometimes made assertions which are not borne out by the original passage."

That which Mr. Burgh had imperfectly executed, has been fully and most satisfactorily accomplished by Mr. Burton, whose admirable volume comprises both a triumphant refutation of all the hazarded statements, specimens of which we have just cited, and a spirited sketch of ecclesiastical literature, within the limits to which it is confined. The book is well-written, and the incidental criticisms and dissertations are judiciously introduced, and worked out with much ability. The translations are clear, and, in all the instances where we have compared them with the original, entirely faithful. We would, in short, most strongly recommend the volume, not only to students in divinity, but to all who feel interested in the momentous inquiries which it comprehends.*

It seems unnecessary that we should enter at large into the statements connected with the question, here discussed, since such a course would occupy much space, without, after all, superseding the necessity for more extensive investigations. We should find it an easy and a profitable task to abridge the volume in our hands, but its various and interesting matter would be inadequately represented by a meagre analysis, and its own cheap and convenient form makes such a process additionally inexpedient. If we were to dilate on any subject connected with this publication, it would be on the advantages derivable, even to general readers, from its perusal. They might feel at first a little difficulty in fixing their attention; but this, a small degree of perseverance would overcome, and they would be richly repaid in the satisfaction derived from the inspection of original authorities, and their consequent ability to frame their own results. An insight, superficial certainly, but sufficient for average purposes, will be gained, into what may be called the early literature of Christianity, independently of the complete body of illustration which is supplied on the main object of investigation. The occasional discussions are ably conducted, and tend to throw light on portions of Scripture, of which the import and application have been disputed. To exemplify the fair and satisfactory manner in which Mr. Burton manages his elucidatory comments, we shall cite a part of his examination of the testimony of Clemens Alexandrinus, A. D. 194. The passage illustrated is from the *Stromata* 1, VII. c. 10.

"Clement, having described the progress of a Christian, from faith to knowledge, and from knowledge to charity, by which he means the practical exercise of all Christian graces, quotes a passage from the 24th Psalm to support his observation. The quotation differs from the Hebrew, but agrees with the Septuagint version. "*Who shall ascend unto the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn to deceive his neighbour. He shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob.*" ver. 3

* Much use has been made of Dr. Routh's admirable *Reliquiæ Sacræ*, a work which we mention here the more particularly, because, if our information be correct, it is likely to become of difficult acquisition. The sale has been, we believe, somewhat heavy, as from the nature of the subject might have been anticipated; but some peculiar circumstances connected with the warehouse management, have, we understand, materially diminished the number of copies.

—6. Upon which words, Clement makes the following observations. "The prophet has given a brief description of the man of knowledge. David has shown to us cursorily, as it appears, that the Saviour is God, calling him *the face of the God of Jacob*, who has given us glad tidings and instructions concerning the Spirit: wherefore, also, the apostle has called the Son *the express image of his Father's glory*, who hath taught us the truth concerning God, and expressly declared that God the Father is one and alone, the Almighty, *whom no man knoweth, save the Son, and he to whom the Son will reveal Him.* (Matt. xi. 27.) He signifies that God is one, by the expression, *them that seek the face of the God of Jacob;* whom our Saviour and God describes as being alone good, God the Father.

"This passage becomes more intelligible, when we remember, that Clement calls Christ *the face of the Father.* It was his opinion, as it was of all the early Fathers, that whenever God was said in the Old Testament, *to be seen*, as he was by Jacob, (Gen. xxxii. 30,) and by Moses, (Exod. xxxiii. 11,) *face to face*, it was not God the Father, but God the Son, who appeared: and thus they called the Son *the face of the Father*, or that form under which he chose to reveal himself to man. Thus.....he says: "The face of God is the Word, by whom God is made manifest and known:" and in another place, "The Son is called the face of the Father, the Word who took our flesh, and revealed that which belongs peculiarly to the Father." Origen also has used the same expression: upon those words, Psalm lxxx. 7, "*Cause thy face to shine, and we shall be saved,*" he says: "he here calls Christ *the face:* for he is *the image of the invisible God:*" and upon Psalm cxix. 58, which he translates, "*I intreated thy face with my whole heart,*" he says, "The face of God is the express image of His substance, as I have often observed."

"Clement therefore conceived David to have intended Christ, when he speaks of *the face of the God of Jacob;* and, according to this interpretation, David makes our Saviour to be God, as Clement observes: and yet he also says, that there is only one God, in proof of which he quotes the declaration of *our Saviour who is himself God.* Unless we believe Clement to have considered the Son to be united in the Godhead with the Father, the whole of this passage is unintelligible; but if we admit the idea of two persons in one Godhead, the meaning of it is perfectly plain, though we may perhaps not think the reasoning altogether judicious.'

After all, gratifying as it is to find this great truth sustained by a continuous series of testimonies from the apostolic times, the evidence of the Council of Nice is, even without all this, decisive of the faith held in the earlier periods of the Christian Church. It might be intrepid enough in Daniel Zuicker to describe the Fathers of that assembly as *novæ fidei conditores;* but it was only of a piece with his derivation of the Trinitarian *heresy* from Simon Magus and the Orphic verses, through Justin Martyr and the Platonizing Fathers, to the universal Church. Absurdities like these require no answer The *onus probandi* lies like an incubus upon their authors; and before we can believe that the whole Christian world, at the simple *dictum* of the Nicene Fathers, promptly, silently, and definitively changed its belief, we require proof, not of the fact—that may be dispensed with—but of the *possibility* of such an event. At the same time, the utter falsehood of the position has been demonstrated by Bishop Bull, and by other able men, among whom Mr. Burton may claim an elevated place.

THE PASTOR'S SKETCH BOOK; *or, Authentic Narratives of Real Characters. Edited by George Redford, A.M. Fcp.* 8*vo. pp.* 232. *Price* 5*s. London.* 1826.

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The sanction of Mr. Redford's name would of itself be an adequate guarantee, that the work to which it might stand prefixed, has strong claims to public attention; and he has not given it lightly or inconsiderately on the present occasion. This 'Sketch-book' contains a series of narratives fraught with uncommon interest and invaluable instruction. Some of them, indeed, are of a most impressive cast. 'The Living Conscience and the Dead Heart,' is a most terrific exemplification of its title. 'The Persecutors' is more varied in its character, but not less awful in some of its circumstances. 'The Tracts' consists of two gratifying narratives, excellently told. 'Village History' exhibits a delightful view of the miraculous effects produced by the establishment of a Sunday school, in a place previously quite destitute of evangelical instruction. There are others of not inferior worth; but for these and for details, we must refer to the work itself, which is well got up in all respects. The poetical mottoes are judiciously selected, and add to the interest of the circumstances which they introduce.

Ministers are, from the nature of their office, made acquainted with facts and cir-

cumstances, hidden from the world at large, but important, to a very high degree, both in themselves and in their bearings. It would be no difficult task, and the effects might be most salutary, were brief statements, from time to time, published, as in the present instance. No confidence needs be violated; no delicacy outraged; names might be withheld, while the truth of the whole would be placed beyond suspicion, by the signature of a respectable Editor. Discretion would certainly be requisite; and a fair example of its exercise is offered in the volume before us.

We take the following specimen as being of convenient length.

THE ANTINOMIAN.

"Kaleidus, when he came under my pastoral charge, thirteen years ago, was about five and thirty. He was a man that could not pass undistinguished. His form was noble and athletic: his countenance manly and dignified. Without education, he had acquired that propriety of expression, which raised him far above his rank. He was, indeed, only a degree above a labourer in the field; but he was ambitious of raising his condition; and, being clever in his line, had every prospect of comfort for his family. With these advantages, he was welcomed into the church as an acquisition. His conversation was spiritual, and his gift in prayer extraordinary. Often have I wondered how a man without education, could express himself with that grammatical accuracy and general propriety, which one might have expected from a minister graduated at an university.

"Such a man, even in an humble rank of life, would naturally obtain influence in any society to which he had access, and especially among a country congregation. I am inclined to think that the attention which was paid him flattered his vanity, and fanned the latent spark of ambition: for soon there appeared in him a departure from his former modesty, and the indication of no small degree of conscious superiority. His conversation assumed something of the oracular cast: he saw in the Bible, what his minister could not see; his minister was legal, and needed instruction; and with this view, he would favour him with visits, after he had finished his labours in the field. Others through his influence and persuasion caught the same spirit, and at length a formidable Antinomian faction was raised, which effected a most distressing alienation of affection and esteem.

"Things continued in this state for some months, when, a hard winter occurring, Kaleidus was prevented from following his occupation; and even when work might be had, his high spirit would not brook the reduction of the price of labour, occasioned by the change of times. Anxiety and scanty fare predisposing his robust frame for disease, he was attacked with a fever, which in a few weeks brought him to the grave. Every attention, however, was paid to him as soon as he began to droop: all differences were forgotten, and our only care was to preserve him from death, and to obtain some tokens of a return to the principles and the spirit which he had abandoned. Not so, however, was the result; for he died, clinging with tenacity to his heretical Antinomian notions, and breathing the same spirit of pride and self-sufficiency to the last.

"It is melancholy to tell, that on his decease it appeared, that, though only a labourer in the field, he had incurred debts amounting to upwards of two hundred pounds. Credit to such an extent had he obtained among the members of the congregation! When these persons found themselves the dupes of his plausibility, they said, with every mark of sincerity, "Well, if these are the effects of the new doctrines, we wish we had never heard them!" Touched in a very tender part, they could now listen, without aversion, to their pastor's *legality;* and, for the most part, gradually returned from the by-path into which they had been led astray.

"Thus the great "refiner" of the church carried it through this "fiery trial," and purged it of no small portion of its dross. The Antinomian spirit has not troubled this church from that time to the present; and, I trust, if ever the Evil One, in "going to and fro, and walking up and down in the earth," should make any further attempts of this kind in that place, the name and story of Kaleidus will immediately rise up, as a prophylactic against another Antinomian faction. "It was the Lord's doing, and marvellous in our eyes."

In the same Review from which we have taken the foregoing articles, we find, as already intimated, the notice of three volumes of sermons, which we could wish were republished in this country—although we are well aware how small is the demand among American Christians for a volume of sermons. But these are of a peculiar character and of peculiar excellence, by

authors, too, whose talents and piety are already known among us. The titles of the volumes, as given in the Review, are as follows—

1. Sermons, *delivered in the Parish Church of Richmond. By the Hon. Gerard T. Noel, M. A. Curate of Richmond, &c.* 8*vo. pp.* 426. *Price* 10*s.* 6*d. London.* 1827.
2. Parochial Sermons. *By the Rev. Charles Bradley, Vicar of Glasbury, Brecknockshire.* 8*vo. pp.* 406. *Price* 10*s.* 6*d. London.* 1827.
3. The Christian Contemplated, *in a Course of Lectures, delivered in Argyle Chapel, Bath. By William Jay.* 8*vo. Second Edition. pp.* 446. *London.* 1827.

From each of these volumes we shall select a single extract, as given in the Review. The first shall be from a sermon preached by Mr. Noel, on Ephes. ii. 18. "For through him, we both have access, by one Spirit, unto the Father." And we cannot forbear to say, that we have never seen our own views of the important subject of this discourse, more accurately and happily expressed than in this extract.

This single verse comprises a view of the Deity in the highest degree efficient and consolatory. It reveals the glorious Godhead as a blessed Trinity of Persons in one eternal essence. And surely no one can read the New Testament with candour and attention, without perceiving a Divine authority and power to be attributed to three separate Persons. The very initiatory rite of Christianity ordains its converts to be baptized "in the name of the Father, and the Son, and the Holy Ghost;" while the rich and well known benediction of the Apostle conveys the same truth—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all." And in the Evangelick history, as well as in the epistles of the apostles, actions are attributed to each separate Name which belong to Omnipotence alone: while at the same time it is as distinctly asserted, that there is but 'one God.' 'Thou shalt have none other Gods but me.'

But let it be here observed, that the mode or sense in which these sacred Persons are distinct, and yet one, is not revealed to us. The subject is thus in its fuller manifestation placed *above* our reason, although in no respect *contradictory* to it. And this is a distinction of the greatest possible importance. Our reason is the indestructible principle to which God himself refers in all his dealings with us; and to admit any thing to be true contrary to its plain decision, in a matter on which it is competent to judge, would be to overthrow the very standard to which God himself refers us, in all our judgments of truth and falsehood. But, on the other hand, reason admonishes us, that as a finite being can never be commensurate with an infinite Being, any revelation made from God to man, will probably contain many things which can be but imperfectly disclosed to him. While certain facts may be discovered to him, the mode in which those facts are true and consistent with each other, may be utterly hidden from his view.

The doctrine of the Trinity is an example both of such disclosure and of such imperfection. The Father, the Son, and the Holy Ghost, are revealed to us as clothed with the attributes of God, while the Godhead is asserted to be One. But as to the mode or the sense in which this Trinity and this Unity are rendered consistent with each other, an entire silence is observed, which we in vain endeavour to break.

The case of Revelation stands then thus;—in no single instance are we required to believe any thing contrary to our reason, which would be in fact to destroy the office of both reason and revelation, but we are directed to receive as true, certain facts upon the warrant of God's word; the precise connexion and agreement of which with each other, we are not required to believe, simply because they are not the subjects of Revelation, and therefore cannot be the subjects of faith. These remarks are necessary, because the doctrine of the Trinity, with many other doctrines of Revelation, has been sometimes rejected as if they were opposed to the clearest dictates of reason. But this is in no degree true. The doctrine, we repeat, goes *beyond*, but it is never *opposed* to reason. There is no real resemblance between the proposition, that the Godhead exists under three distinct Persons, in one essence, and that three material objects which we perceive to be distinct, are yet One. There is the greatest possible difference in these two propositions; because the mode or the

sense in which the Godhead is one, and the sacred Persons three, is not revealed. The facts alone are stated, but the coherence of those facts is hidden from our view. On the other hand, we fully comprehend the separate existence of those material objects, and we are satisfied they cannot be one. Our reason is competent to reject such a proposition: but while, in the other case, we are required to believe that divine attributes belong to those sacred Persons, we are not required to believe the mode in which those sacred Persons are one in the same eternal essence. With this we have nothing to do; this lies far beyond the limited regions of our poor conception.

It may be here observed, that the co-existence of the humanity and deity of Christ is another of those subjects in which the *fact* is perfectly intelligible, while the *mode* of its existence remains concealed. In this case, likewise, the doctrine, while it travels *beyond* our reason, it is in no respect *opposed* to it. There is in reality, we fearlessly assert, nothing so reasonable as Christianity. It never requires us to advance a single step, in a direction contrary to that common sense with which God has endowed our nature. When it reveals facts the whole of whose attendant circumstances are beyond our conception, the *facts* alone are proposed to us as the objects of *faith*, but not those circumstances which are attendant on them. Our reason is therefore always the guide of our faith. Were it otherwise, we should be utterly lost in a chaos of moral impressions. In reference, therefore, to the doctrines of the Trinity; or of the incarnation of Christ; of the responsibility of man, in connexion with the determinate counsel of God; or of prophecy; or of the resurrection of the body; or of various other but similar declarations of the Scriptures—in reference to these doctrines, we are never required to quit the guidance of reason. We are never required to believe that which we cannot comprehend. Our knowledge is always the boundary of our belief.

Let it also be here remarked, that every statement of Christianity which is made an object of our faith, has a *benign and purifying tendency*. There is no doctrine which as it were ends with itself, it always refers to some great moral object. It has been sometimes said, that Christianity comprises some things to be believed, and some things to be practised; as if these two classes of objects could be distinctly separated, but this is a great error. There is no object of faith which is not more or less connected with a practical purpose. The great design of revelation is to draw man back to God; to rescue him from the pressure and degradation of his senses; to heal his diseased heart; to readmit him to an intimacy with God; to vindicate before him his Creator's character, and to bind him by every holy and high association to an unbroken and eternal allegiance.

Of what character then is the sacred manifestation of Deity in the doctrine of the Trinity? Is it a mere theological dogma, which requires the utter prostration of the understanding, but which has no moral influence upon the heart? a dogma which may be remembered or forgotten, with equal injury or benefit to the moral character? By no means. It is rather a discovery of the holy character of God, calculated to exert the most momentous influence over the whole moral existence of him who receives it; so that to hide this doctrine from the view, is just to exhibit a Christianity shorn of its beams and bereft of its glory. The divine purity, justice, tenderness, compassion, generosity, faithfulness, wisdom and mercy, alike shine forth resplendent in this noble and hallowed manifestation of the Godhead. The man indeed who from the heart credits the doctrine of the Trinity as it is revealed in the Scriptures, finds himself encircled with all the joys of everlasting love; upheld by all the consolations of wisdom; and cheered by all the excitements of a "hope which shall never make ashamed." He perceives God to be, at once, his Father, his Saviour, and his Comforter. He reposes the burden of his sin, his weakness, and his sorrow, upon the atonement and strength, and life-giving virtue of Christ, and is thereby sustained and comforted, both as to the past, the present, and the future. "Through him we both have access by one Spirit unto the Father."—pp. 167—173.

From Mr. Bradley's sermons, the following is the only extract given. The text of this discourse is not mentioned in the Review, but it was doubtless, Ecc. xii. 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Such is the destination of the body, and such the cause of it. Let us look now at the destination of the soul. 'The spirit shall return unto God who gave it.'

Here we are again baffled. Where is God? How does the spirit find him? By what strange means does it ascend to his abode? We may ask these questions, but who can answer them? Probably, the spirit itself could not, even after it

has travelled this mysterious journey. It is certain that we, on this side of the grave, know nothing of the matter. We may think and talk about it, amuse ourselves and perplex others; but, as for comprehending it, we might as easily scale the heavens. We must end where we began—this is the extent of our knowledge—'The spirit shall return to God.'

The Lord Jehovah always claims the spirit as his own. 'All souls,' says he, 'are mine.' If they are in a limited sense ours, they are so only because he has given them to us. He was at first, 'the Father of our spirits;' they came from his hand. He is still their Lord. Hence, when our bodies are about to turn to corruption, he recals them to himself. He might still confine them in their wretched habitations; force them to linger among their mouldering ruins and witness their desolation; imprison them in a dead, as well as in a living frame. But he spares even the guilty this degradation. The body goes to the dust alone. The liberated spirit spurns the dust. Death beats down its prison walls, and then, like a captive exile, it hastens to be free, and a moment takes it to its native skies.

For mark;—the return of the spirit to God is represented here as immediate. It takes place at the very instant when the 'silver cord' is loosed, and the 'wheel' of life stopped.

Superstition, or affection, or pride, may for a long time keep the body, at least a part of it, from its destined home. Some of us perhaps have beheld features, on which the eye of parents and friends rested more than a thousand years ago. But the soul—nothing can detain or delay it. God says, 'Return,' and ere the word has gone forth from his mouth, he sees it naked and trembling before his throne.

This truth should correct an error into which many of us are very prone to fall. We often look on the realities of eternity as very distant from us. We think that between us and the awful scenes we have heard of, many hundred years of insensibility and nothingness will intervene; that our souls will sleep in some unknown land, till the close of all things. But where have we learned this notion? Not from the Bible. There is not a declaration nor a word there, which can sanction it. On the contrary, there are many passages which go directly against it.

'This day shalt thou be with me in Paradise,' said our Lord to the malefactor who was dying at his side. And in what state there? Senseless and lifeless? No; alive to its glories, transported with its blessedness.

And when Paul thought of being 'absent from the body,' what did he connect with this absence? What did he look on as its immediate and necessary consequence? He knew that he should be 'present with the Lord.'

O what a solemn thought is this! Who has not been thrilled by it, as he has heard the breath go forth from some fellow worm? And who can resist its power when he applies it to himself? Brethren, you are living just as near to eternity, as you are to the grave. The hour of your entering into heaven or being cast into hell, is not one moment further off than the hour of your own death. If you die to-day, where will to-morrow find your spirit? Not hovering over its deserted clay; not mingling unseen with your children and friends, to soothe itself with their sorrow for your loss. No: it will be among eternal joys or eternal sorrows—far from all the abodes of men—in the midst of the pardoned and glorified, or the condemned and lost. It will be one of them; taking its share in their wailings, or in their triumphant songs.

Hence we may observe, that it is no light or trifling purpose, for which 'the spirit returns to the God who gave it.'

It goes to him to give an account of all it has thought, and felt, and done, while in the flesh; of the use it has made of its own powers, and of the powers of that body over which it ruled. He sent it here, that it might know, and love, and serve him. He sends for it again at death, to inquire whether it has fulfilled his work.

It goes to him therefore to be judged, to appear at his bar and receive its sentence. And then to enter on its final home. If found in Christ, washed in his blood, clothed in his righteousness, and made pure by his Spirit, it will dwell in a world where it shall sorrow no more, fear no more, be unsatisfied no more. If found out of Christ, rising from its earthly tenement with the stains of unrepented sin polluting it, and the guilt of unpardoned sin testifying against it, it will be 'driven away in its wickedness,' to await in darkness, far from 'the presence of the Lord and the glory of his power,' the judgment of the great day; a day which will confirm all its fears, increase its anguish, and deepen its despair.

We see then, brethren, that each part of us goes to its own place when we die; each 'returns,' is restored to its original source. The earth opens its bosom to receive its right, and it does receive it. Earth is given to earth, ashes to ashes, dust to dust. The great God claims the spirit. It goes to him; he takes it and disposes of it as he will.

And in the destination of both, he

magnifies his own great name. The body, as it perishes, declares his holiness in one world, while the soul, if lost, reveals it in another. If saved, it is saved 'to the praise of the glory of his grace.' It shines forth in the heavens, the brightest monument there of his unsearchable love. pp. 244—248.

The subjects of the whole course of Mr. Jay's lectures are given in the Review as follows—

The Christian in Christ. 2 Cor. xiv. 2. The Christian in the Closet. Matt. vi. 6. The Christian in the Family. 2 Sam. vi. 20. The Christian in the Church. 1 Tim. iii. 15. The Christian in the World. John xvii. 11. The Christian in Prosperity. Jer. xvii. 21. The Christian in Adversity. Eccl. vii. 14. The Christian in his Spiritual Sorrows. Psal. cxxxvii. 2. The Christian in his Spiritual Joys. Nehem. viii 10. The Christian in Death. Psal. xxxvii. 37. The Christian in the Grave. Job xvii. 13. The Christian in Heaven. 2 Tim. i. 4.

We select the following extract, which refers to domestick religion; and we take the liberty to entreat a particular attention to it from all our readers.

Finally, let us regard it (domestic religion) in reference to the *Church*. Baxter thinks, that, if family religion was fully discharged, the preaching of the word would not long remain the general instrument of conversion. Without being answerable for the extent of this observation, we know who hath said, 'Train up a child in the way that he should go, and when he is old, he will not depart from it.' We know that among our earlier godly ancestors, religion was a kind of heir-loom, that passed by descent, and instead of the fathers were the children. Families were then the nurseries of the churches: and those who were early 'planted in the house of the Lord, flourished in the courts of our God, and still brought forth fruit in old age.' Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more publick institutions. And what well defined and consistent characters did they display. And what just notions did they entertain of divine truth. And how superior were they to those teachers who, brought up in ignorance, and after a profligate course, are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities; who hold no doctrine in its just bearings, but are carried away disproportionably by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their sentiments, through life. *They* were not always making discoveries, but 'continued in the things which they had learned, and been assured of, knowing of whom they had learned them." They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course; neither turning to the right hand nor to the left. They were not Antinomians; they were not Legalists. None could honour the grace of God more; but they never abused it.

Not only therefore would the churches of Christ be more filled, but better filled: and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any; we reckon, and not without much observation, that the best members and the best ministers of our churches—they who, in their conduct and in their preaching, most *adorn* the doctrine of God our Saviour in all things, are those who are brought from pious families. pp. 89, 90.

Literary and Philosophical Intelligence, etc.

Christiana, Sept. 3.

According to the assertion of many creditable persons, an animal was seen at the latter end of last month, which, according to their description, seems to be a sea-serpent of extraordinary size. On the 1st instant five witnesses were interrogated by the police, who all agreed that the animal, which was black, or of a dark colour, held its head above the water, and swam away in at least ten bends. Between the bends there was an interval of at least 20 ells (40 feet): and the part of the animal forming the bends which was above the water was about 6 ells (12 feet) in each; so that the whole length of the animal may be estimated at 250 ells (500 feet) at least. The body seemed to be about the thickness of a hogshead. It was on the 24th August, at the distance

of 200 fathoms; and on the 26th, at the distance of 120 fathoms.

Sept. 5—The sea-serpent was seen again the day before yesterday off the Nâshandspitze, and to-day off Lysager, by other persons as worthy of credit as those who gave their testimony at the Police Office, with which the account agrees in all the essential particulars. A reward of one hundred specie dollars (£25.) is offered to whoever may kill it and bring it in.

The London Courier of the 21st ult. contains a letter of Sir Walter Scott, with vouchers, which the editor of that paper notices thus:

"We have inserted, in our subsequent columns, a letter from Sir Walter Scott, in answer to the attack made upon him by General Gourgaud. To this letter are appended documents which are of considerable interest, even though relating to a subject so thoroughly exhausted, as that of Napoleon and the manœuvres of his followers at St. Helena. Sir Walter demolishes the General at a blow; both by the urbanity of his reply, and the conclusive nature of his facts. It would be well for the literary character of the Hon. Baronet, if he could refute, as satisfactorily, every other imputation upon the diligence and fidelity with which he has executed his Life of Napoleon."

M. Rousseau, the French consul-general at Tripoli, has despatched to the Geographical Society of Paris, a great number of itineraries, accompanied with drawings, and some particular details with respect to the wandering tribes in the kingdom of Tripoli, and in the interior of Africa, which will serve as a supplement to his "Genealogical Table of the Arab tribes." He has also promised to send an exact description of the city of Aleppo. M. Rousseau has been so fortunate as to procure the first volume of the *Ibn-Bottoun*, and hopes soon to have a copy of the sacred volume. This work is the more valuable, as it is known in Europe only from fragments. He has also obtained the *Ibn-Khaldoun*, which treats of the Asiatic nations in general, and especially of the Arab tribes. Finally, M. Rousseau is in possession of a very interesting History of Tripoli, which he intends to translate and dedicate to the Geographical Society.

GHENT, Sept. 16.

Steamboat on a new construction.—Yesterday arrived here, for the first time, the steamboat which is to ply regularly between this city and Antwerp, for the conveyance both of goods and passengers. The construction of this steamboat is quite new, and wholly differs from that of other steamboats, the wheels being placed, not on the sides, but behind. Mr. Roentgeres, builder to the Netherlands Steam Boat Company, at Rotterdam, has effected this judicious alteration, and thus solved a problem which the English, French, and Americans have considered impracticable. This new vessel gives great satisfaction, both by the rapidity of its progress and the facility with which it is managed. Mr. Roentgeres has obtained a patent for his invention.

The kingdom of Wirtemburgh is said to be the most populous in the world, in proportion to its extent. In November 1825, the number of its inhabitants was 1,505,720. In the same month of 1826, it counted 1,517,770, of which 750,324 were males, and 777,446 females—so that in one year the increase was 12,050. The present average of population is about 4245 to the square mile.

From the Ohio State Journal.

Copper Mines.—A correspondent of the U. States Gazette quotes the opinion of Dr. Franklin concerning the existence of copper mines on the shores of Lake Superior. At the doctor's day almost as much was known concerning these mines as at present. The indolence of the Americans to inform themselves of their natural resources when out of the limits of their settlements is surprising. A short history of these mines we hope will not prove uninteresting to our readers.

The copper mines are principally found between the Ouisconsin and Rock rivers —extend within five or six miles of the Mississippi, and cover a tract of land about 8 miles long, by five or six broad. These mines are represented by travellers as inexhaustible. They were seen as early as 1689 by the monk La Hontan. They were afterwards visited in 1724, by the Jesuit father Charlevoix—in 1766 by the celebrated traveller, Capt. Carver, who described them particularly. In 1771 they were visited by Henry, and in 1789 by Sir Alexander M'Kenzie. Each of the above travellers published an account of these mines, which was the means of exciting considerable curiosity concerning them, among the mineralogists of Europe. Before the Revolutionary war, a mass of silver was found in this region, taken to England, where a company was raised by the Duke of Gloucester for the purpose of working for this precious metal. A gallery was opened on the side of a hill on the south side of the lake, but finding nothing but copper, they soon discontinued their operations, and the company dissolved.

On the recommendation of President Adams in 1800, a resolution passed both

Houses of Congress, to employ a competent agent to visit these mines, and report on their condition. Mr. Adams, going out of office, and the policy of the country changed, this judicious resolution appears to have escaped entirely the attention of the succeeding administration. Government delayed until 1820 before she employed any regular agents to examine them. In that year they were visited by Governor Cass, and Mr. Schoolcraft, a mineralogist. A report of their discoveries was made to Mr. Calhoun, Secretary of War, which satisfactorily established the existence of copper on the southern shore of Lake Superior, and from its abundance promises hereafter to be a great source of national wealth. A mass of copper 50lbs. in weight, from these mines, is deposited in the library of Congress, which is remarkable for its fineness of grain and purity. Henry Knight, Esq. says that on ascending the Outonagon river, about ten miles from its mouth, he discovered a mass of copper, which weighed according to his estimation, five tons, and from which he severed 100lbs. with his axe. After travellers, who have seen this block of copper, represent the weight as considerably exaggerated. This block of copper, is however a very large one. The copper found in these mines is nearly as pure as refined.

Governor Eustis, when minister to the Netherlands, presented several specimens of this copper to the Inspector General of the mint at Utrecht, for examination, who made a very favourable report of its qualities, and represented it as peculiarly qualified for rolling and forging, and greatly superior to Swedish copper. The advantage of having a home supply of this metal is too evident to be dilated upon. If these mines were only worked, they would no doubt produce a sufficient supply of copper for home consumption. Large sums would be saved to the country which are yearly sent abroad to purchase copper. The cost of the copper in a single ship of the line is about $60,000. The mint of the United States, annually, purchase copper for the coinage of cents, sometimes to the amount of $30,000 in a year. It is evident to every one what a source of wealth our copper mines would be if they were once opened and worked with success.

United States and British Boundary.—By a gentleman, who arrived on Monday evening, in the steam-boat from Fredericton, we are informed, that, on Thursday evening last, a person called *General Baker*, an American, was brought from Madawaska, by Edward W. Miller, Esq. High-Sheriff of the county of York, and lodged in Fredericton Gaol. We understand that the offences with which he was charged, and upon which he was taken into custody, were, for stopping the mail, resisting a peace officer in the lawful discharge of his duty, and for executing and stirring up a spirit of sedition, insurrection, and revolt amongst the people. A few weeks ago, several persons, about twenty in number, being indignant at the violent and very reprehensive conduct of Baker, volunteered their services, to go in company with the sheriff to apprehend him. After they had proceeded some distance on their journey, and it was found they were armed, the Attorney General sent an express after them, and prevented their proceeding. A few days after this, the sheriff, unattended by any person, went himself. When he had arrived within a short distance of Baker's residence, he fell in with some Americans, who guessed his business, and calculating, by his answers to their questions, what his object was, they determined to anticipate him, and took a different route, intending to notify Baker. In this they were disappointed—the sheriff arrived at Baker's before they came up, and apprehended him. With the assistance of some Frenchmen, who volunteered their services, Baker was secured, and the next morning took their departure for Fredericton. Shortly after their departure, and while they were yet in view, the American flag was hoisted on the spot, by some persons, perhaps by those Americans already mentioned. The sheriff's loyalty and zeal was stirred up, at seeing this, and he thought of landing to pull it down; he however afterwards thought it most prudent to desist, and quietly pursued his journey, and at the time first mentioned, arrived at Fredericton.

WESTCHESTER, (Pa.) Oct. 23.

Curious.—M. John C. Rauch lately took from a tree, in the vicinity of this borough, two squirrels, apparently but a few days old—placed them under the care of a *Cat*, in company with one of her offspring, and they received their nourishment from her for the last four weeks. She still continues to nourish and protect them with maternal fondness! They are now in a thriving condition, and are beginning to exhibit that agility for which their species is celebrated. If any one is disposed to be incredulous, he can, by calling upon Mr. Rauch, have ocular demonstration to the fact.

Religious Intelligence.

ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting of this important board was held this year in New York. Its sessions began on Wednesday, the 10th of October, and closed late in the evening of the following Monday. There were present, of elected members, 25; of honorary members, 17. In the absence of Dr. Beecher, of Boston, who had been appointed to deliver the annual sermon, that service was performed on Wednesday evening, by the Rev. Dr. Bates, President of Middlebury College—The introductory devotional service was conducted by the Rev. Dr. Miller, of the Princeton Theological Seminary.

On Thursday evening a meeting was held in the Brick church, where, after prayer by the Rev. Dr. Ludlow, of Albany, a number of extracts from the annual report of the board were read by the corresponding secretary. Two very interesting addresses followed the report—The first by the Rev. Jonas King, late a missionary in Palestine; the second by William Maxwell, Esq., Editor of the Journal of Commerce. The contribution to the funds of the board at this meeting, was $430.63.

Dr. Beecher having arrived on Thursday, he, at the request of the Board, delivered, on Friday evening, in the Reformed Dutch Church, the discourse which his absence prevented his delivering at the opening of the Board. The collection on this evening was $165.33.

On Monday afternoon, at 4 o'clock, by appointment of the Board, the Sacrament of the Lord's Supper was celebrated by its members, in company with several hundred friends of missions, in the Murray street Church. The services were performed by the Rev. Dr. M'Auley, Rev. Dr. Proudfit, Rev. Dr. Beecher, and Rev. Mr. Snodgrass. Collection $200. It was made a standing rule of the Board, that hereafter this ordinance shall be administered at every annual meeting of its members.

State of the Funds.

It appeared from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending Aug. 31st, for general purposes, amounted to $88,341 89. For fund to support Corresponding Secretary, $3,741 94. Do. for support of Treasurer, $234 70. Do. for Mission College in Ceylon, $62. Grand total, $92,380 53.—To the Permanent Fund, amounting to $37,524 87, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to $19,514 54. That for Treasurer to $1,702 50. The expenditures of the year, have been as follows:

Bombay Mission,*	$17,522 60
Ceylon Mission,*	25,056 78
Mission to Western Asia,	5,745 72
Sandwich Island Mission,	9,761 31
Mission to South America	120 00
Mission among the Cherokees,	7,233 69
Mission among the Choctaws,	1,962 18
Cherokees of the Arkansas,	3,960 50
Mission among the Osages,	6,360 61
Mackinaw Mission,	6,100 24
Maumee Mission,	387 12
Indians in New York,	2,237 86
Indian Missions generally,	211 73
Foreign Mission School,	1,898 43
Greek Youths,	1,800 37
Education of other Youths,	217 13
Debts of the Un. For. Miss. Soc.	931 99
Agencies,	3,325 88
General Expenses,	239 74
Corresp. Secretary's Department,	1,399 21
Treasurer's Department,	1,280 35
Printing, &c.,	3,820 45
Agency in New York,	556 73
Miscellaneous Charges,	977 88
Expenses of Missionaries preparing for labour,	321 80
Approp. to Perm. Fund, towards apprehended loss by Eagle Bank,	1000 00
Total expenditures of the year,	$104,430 30

* In consequence of particular arrangements, the amount paid in support of these Missions during the two previous years, was very small: which accounts for the largeness of the present appropriations.

Showing an excess of expenditures above the receipts for general purposes,* of $16,088 41: from which, deducting $575 31, the balance in the treasury, Sept. 1, 1826, there remains an actual deficit of $15,513 10. But if the receipts of the past be compared with those of the previous year, there will be found a clear gain of $25,902 55: or if only the receipts for general purposes are considered, a clear gain of $26,725 64.

Outrage at the Sandwich Islands.

The Board resolved unanimously, that they feel with deep sensibility and regret the reported outrages and misconduct of Lieut. Percival, of the U. S. Navy, towards the Missionaries of the Board at the Island of Oahu and the interesting natives of that Island, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

Auxiliary Societies.

The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its Auxiliaries, whenever required by the Prudential Committee, as a Deputation from that Body. And in respect to the New York and Brooklyn Auxiliary, it was recommended that its annual meeting be held on some day or evening of the week in May, when the publick anniversaries are celebrated: on which occasion it was made the special duty of the members of the Board in and near the city to be present; and also of the Prudential Committee, if practicable: otherwise, to send a Deputation.

Mission to Africa.

A Committee, on the subject, reported that it was the duty of the Board, as the almoners of the publick charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

Means of extending the Operations of the Board.

It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of Christian enterprise which was new even to themselves. When the subject was brought forward of sending a Mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seem convinced that the time was come for new and extraordinary efforts. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world, and preach the Gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips that uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favourable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the Gospel to be preached throughout the world, that special appeals for liberal contributions to this object, should be made to those who possess wealth, or who by the prosperity of their business are enabled to do much in its behalf: that the existing operations, engagements, and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the publick mind, increase the faith and hopes of the Church, and essentially promote the progress of the cause: That as pressing applications have been received by the Prudential Committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property to aid in sending the Gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the Prudential Committee and other members of the Board to the Christian publick, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

* In distinction from those applied to increase the Permanent Funds, and for Mission College in Ceylon.

Officers for the Ensuing Year.

The following officers were chosen for the ensuing year: Hon. John Cotton Smith, *President;* Gen. Stephen Van Rensselaer, *Vice President;* Rev. Dr. Woods, Hon. William Reed, Jeremiah Evarts, Esq. Hon. Samuel Hubbard and Rev. Warren Fay, *Prudential Committee;* Rev. Dr. Chapin, *Recording Secretary;* Jeremiah Evarts, Esq., *Corresponding Secretary;* Henry Hill, Esq., *Treasurer;* Rev. Rufus Anderson, *Assistant Secretary.*

Miscellaneous Proceedings.

The resolution of last year, requesting the Prudential Committee in future to cause their annual Report to be printed in season for distribution at the annual meeting, was repealed; and in lieu of it, a resolution was passed requesting the said Committee to prepare their Report in such a form that the different leading parts of it may be referred to different Committees, and thus the whole Report be brought under the distinct consideration of the Board previous to its being printed.

Chester Adams, Esq. of Boston, having declined a re-election to the office of Auditor, the thanks of the Board were voted for his past services, and William Ropes, Esq. of the same city, was appointed in his stead.

John Tappan, Esq. of Boston, was elected a member of the Board, in the place of Hon. William Philips, deceased.

The subject of providing a fund for the support of infirm or superannuated Missionaries, after being in the hands of a select Committee, was referred to the Prudential Committee, to report thereon at the next annual meeting of the Board.

The next annual meeting is to be held in Philadelphia on the first Wednesday of Oct. 1828. Rev. Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander, of Princeton Theological Seminary, his second.

The Session was closed with prayer, by the Rev. Dr. Spring.

A most interesting meeting was held in the Pearl-street Session Room on Monday evening. The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed secretary, the Divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. M'Auley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our own borders. He also thought it exceedingly important that new missions should be established without delay, in Western Africa, on the North-west Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries, for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful.

The meeting was then addressed by the Rev. Dr. Beecher of Boston. He alluded to the favourable changes which had taken place in the world within the last fifty or one hundred years, particularly in the decline of Idolatry, Mahomedanism, and Popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they have done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every thousand people of the Pagan world, —this would be impossible. It was only needful to plant the Christian standard here and there,—and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than $100,000

would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence, but who has particularly requested that his name may not be published, remarked that if $100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for $5000. A gentleman from Rochester, expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give $10,000. Six other gentlemen subscribed $1000 each, and several clergymen of the city united in making up another $1000. There were two subscriptions of $500 each, one of $400, one of $300, three of $200, ten of $100, and other smaller sums to the amount of $375. Total, $25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of $20,675 assented:—making the total of subscriptions pledged to Foreign Missions in a single evening, by a small number of our citizens, and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

[*Abridged from N.Y. Obs'r.*]

From the London Missionary Chronicle for September last.

SOUTH SEAS.

TAHITI.

Extracts of a Letter from Rev. David Darling, Misssionary at Burder's Point, Tahiti, dated 3d of March, 1827; addressed to the Treasurer.

MY DEAR SIR,

My last letters for the Society were forwarded by the *Sir George Osborne*, Captain Neilson. About that time the young king, Pomare III., died of dysentery. His death was much lamented. He was a promising youth, and getting on well in learning English. But God's ways are mysterious, particularly in the present instance, as there is no male heir to the Government of Tahiti.

The daughter of Pomare II. (named Aimata) has been appointed Queen, under the title of *Queen Pomare*, but she is not yet crowned. Her age is about fifteen.

The spiritual concerns of the people are daily attended to, as usual. We suppose you often hear strange reports from individuals who may have visited these islands; and it is true that many of the people, who made a profession at the first reception of the Gospel have laid it aside, and now appear in their true light, and do many things inconsistent with it; which grieves us much. Yet, blessed be God, our churches are on the increase, and the body of the people continue to make a credible profession of *the truth as it is in Jesus;* and, what never ought to be lost sight of is, that the whole of the chiefs and people, of any power or influence, are true friends to that which is good, and promoters of the truth; were it otherwise, we should be exposed to the malice of those who believe not.

All the stations are in peace and prosperity—all the brethren and sisters are well. I myself have great cause to praise the Lord for his goodness to us at this station. All the people attend the means of grace, and many are seeking the Lord, with their faces Zionward. Utami, the principal chief of the district, continues faithful; acts consistently in all his ways, and holds his office of deacon in the church with credit to himself and the Gospel.

We know not how the following report may strike our readers. But we have read it with great interest.

HUAHINE.

Translation of the Eighth Report of the Auxiliary Missionary Society of Huahiné and Maiaoiti.

(Title Page.) The Eighth Report of the Society at Huahiné and Maiaoiti, Auxiliary to the great Society in London, for the Dissemination of the Gospel among the Heathen. "He must increase."—JOHN. Huahiné: Printed at the Mission Press. 1826.

The Eighth General Meeting of the Society at Huahiné and Maiaoiti, May 11—12, 1826.

PEACE be to you, friends, this new year. Behold, we are permitted to witness the Eighth General Meeting of this little Soety, united for the diffusion of the Gospel in all lands. We have learned that this work has been successful, and that many lands have been added to the kingdom of Christ. Hawaii, Rarotonga, Aitutaki, in this division of the ocean. The Gospel is also spreading in other parts of the great sea. Let us not be weary; if the souls of men reach heaven, our labour is amply rewarded—*for what shall a man give in exchange for his soul?*

Wednesday, May 10.—A prayer meeting was held in the morning, as on the Sabbath.

At noon, all the people of the Settle-

ment assembled in the house of prayer. TIORI (one of the deacons) gave out a hymn, read the Scriptures, and prayed; afterwards Mr. BARFF preached from the book of the prophecies by Isaiah, xi. 4—*And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

In the evening, the people assembled again in the house of prayer, when MOIA gave out a hymn, read the Scriptures, and prayed. Mr. Barff preached again from the word of God, written by Paul to the Corinthians—(1 Cor. xv. 58)—*Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

Thursday, May 11.—About noon, all the people assembled in the house of prayer, to hear the Report for the past year.

FAAETAETA arose, and spoke as follows:—"This is my word to you. Let Mahiné be chosen President for us to-day."

FAREAMAE then stood up and said, "I support what Faaetaeta has proposed, that Mahiné be President of the Meeting."

Mr. BARFF then stood up and said, "If you agree to what has been proposed by Faaetaeta, and supported by Fareamae, hold up your hands." All the people immediately held up their hands.

After the President had taken his seat, he requested Tuté to commence the Meeting with prayer to God. After singing the hymn, Tuté said, "We knew not, last year, that we should witness another May; but, behold! we are permitted to witness another—God hath lengthened out our breath. Let us bring to our recollection a small portion of the word of God, written by Daniel, which runs as follows—*And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.* It behoves us, friends, to glorify God, by exerting ourselves on behalf of the Society. Some of you have not done so; you have forsaken the Society; you should not do so." He then read Luke xv. and prayed.

TIPAE rose immediately after, and said, "Mr. President, the Governors, and all the Members of the Society, this is my word: Let the Report be brought forward and read, that we may know what has been subscribed during the past year."

MAOU then arose and said, "I support what Tipae has just proposed. Bring forward the Report and read it. This, also, is a little word of mine. Let us remember the business for which we are assembled here to day; viz. that the love of God may abide with us, and that it may be known among all nations; let us be strong and diligent in this delightful work."

The President then requested TOUA, the principal Secretary, to read; when he proceeded as follows, "Peace be to you, the Governors, and every Member of the Society this new year. This is the Eighth time we have assembled together to read an account of the property collected for the diffusion of the Gospel into all lands. Thus saith Jehovah—*All the ends of the earth shall see the salvation of God!* Be diligent, you who are of the Society; which is our constant word, when we read the Report of the Society." He then read an account of the property collected, and observed, "This is the little property; it has increased a little, but it should be much more in the year now before us. Exert yourselves, you who are chiefs; and you also, the Governors, exert yourselves; and every member of the Society, be diligent. We said, *formerly*, exert yourselves; but *now* let us have new diligence. This is a little word from God's word, which will suit us well: *Peace, peace to him that is nigh, and to him that is afar off, saith the Lord, and I will heal him.* We were formerly afar off, but now we are brought near. Let peace reign among us, among the chiefs, and governors, while they do this good work. Let peace reign between the governors and the Church of God—let us all live in peace."

Mr. BARFF then stood up and said, "Mr. President, the Governors, and all the Members, peace be to you! God hath given us this new year, and we witness the Eighth Meeting like the present. The property has increased a little this year; but it is not correspondent to the love of God to us—that far exceeds it. The country which worshipped Satan, spoken of by Jeremiah, the prophet, was very diligent; he says, *The children gathered the wood, the fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queen of heaven.* Behold! friends, the whole family is employed for Satan: let these children also be employed for God. Let them learn the good work of compassion to their neighbour. The good which has been done in the world since the commencement of this Society, it would not be possible for us fully to investigate. Some have been gathered unto Jesus, from different lands. Those of Africa, who have been gathered out of the bush, have erected for themselves towns, and become people of property, which induced one of them to say, at one of their meetings, like the present—'Formerly, we had no property, we had no house, we had not any thing; but now, through the mercy of God, we have houses, we have cattle, we have wagons, and abundance of property.' But it is not among them only that the word of God has been successful; it is growing in many lands in the four winds of heaven. Rarotonga, Aitutaki, and the lands near them, have been added to the Redeemer's kingdom. Here also is a delightful little word from England, where it was printed." Then follow those passages from the printed *Me-*

moir of Keopuolani, in which the labours of the Tahitian teachers are mentioned, beginning at the 19th page; after which Mr. Barff said, "Behold, friends, this is the work which our brethren have been doing. This delightful word more than repays us for all our labour. Let us take heed to this good word, as did Keopuolani, that we may follow her to the skies."

NOUHUNE then stood up and said, "I support what Mr. Barff has proposed, that the Report be printed for the information of the Parent Society. We have read over an account of the property collected for the diffusion of the Gospel—the word of life. The Gospel is compared to a net cast into the sea, which encloses fish of various kinds. Behold, friends, Hawaii is now enclosed! Did you not attend to the word now spoken? Do not be perplexed—look not behind you. Hold fast that which is good. If we do not hold fast the Gospel, we shall be overtaken with evil. Hold fast the Gospel, the means by which a world can be saved.

MAHINE, the President, then arose and said, "This is the Society—it is near—let it not be far off. If it be far off, evil will be near. Let not the Society slip. Regard Jesus's desire, and the good work he has put into our hands. Let us become like a three-fold cord that shall never be broken. The Report for the past year has been read, and the property is still little; it is not much. The year before us is a new year: let us have new vigour. If you agree that the Report of the Society shall be printed, hold up your hands." [The whole of the people here held up their hands.]

PAITI then rose and said, "It is fully agreed, Mr. President. Let us form ourselves again into a Society, which is my little word to-day. I will read one little word out of the Gospel, which is, *Beware of coretousness*. He covets the oil he has subscribed for God, and takes it to buy cloth for himself. If any one, after the name has been written down, hides his subscription to buy cloth for himself, it is a wicked act. Remember *Ananias*. He kept back —he lied unto God—he died. Let us also beware."

PERETAI then arose, and spoke as follows: "That is our word, friends, which has just been spoken by Paiti; that we form ourselves into a Society for the ensuing year. We governors can only stir up the Society to diligence. The man who lives among us and acts wickedly, what is he good for? Let him build his little hut to reside in. Let the children be formed into a Society; let them not be idle. We asked for a teacher, and here he is. Let us never treat him unkindly; and let the heart, the mouth, and the hands, be diligent in this good work."

The PRESIDENT rose and said, "If you agree to what Paiti has proposed, and Peretai supported, that we form ourselves again into a Society, hold up your hands." [All the people held up their hands.]

TAIANA then rose and said, "It is fully agreed, Mr. President, that we form ourselves again into a Society. This is my word to you, the people of Huahiné, the whole eight divisions; and the people of Maiaoiti, the whole seven divisions. Do not look back again at the aito*—the cocoa-nut tree—the stones. Let all these customs be done away; but exert yourselves in collecting oil for the Society, that the Gospel may reach all lands. The little word used the first year of our meeting is a delightful word—*Love thy neighbour as thyself*. Shall we not love our neighbours? it is but right we should compassionate them. I will close with my little word—'Those who were officers the past year shall be re-elected for the ensuing year.'"

TAAMONE then stood up and said, "Let us exert ourselves in this good work, this new year. The true glory is upon us. Many still reside in darkness, and have no knowledge of the light. Let us exert ourselves, that they also may know the new light. I support the motion made by Taiana concerning the officers."

The PRESIDENT then said, "If you agree to what has been said concerning the officers, that they shall continue in office next year, hold up your hands:" which was done immediately.

TIORI then rose, and spoke as follows: "Mr. President, and all who are members of the Society, do not be soon fatigued. This is my word: the property which has been collected, let it be put immediately into the hands of the Treasurer, and when a ship touches here, let it be sold for money; for Britain is too far distant for us to send the oil. We are witnessing the decrease of this Society. Remember the little word by John, *I will come to thee as a thief*. Make preparation, friends; be not deceived. Formerly we were diligent, but after a while got slack. Let us not become like a church called an idle church."

MOONI then rose and said, "I support the word of Tiori; let the property be speedily taken into the hands of the Treasurer Kaitahue. This is a little word that will suit us to-day: *As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord*. Let us exert ourselves, that this good word may grow great in all lands."

The President then said, "If you agree to what has been proposed and supported, hold up your hands:" which was done accordingly.

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* The iron-tree, &c. used formerly for implements of war.

Mahuti, Levi, Huahine, and several others, delivered their word of exhortation, to the edification of all; after which Terenui arose and said, "Remember, friends, what has been spoken to-day; it has been a delightful and stimulating word: let us never be weary of this good work." He then concluded the Meeting with prayer; and all the people went home praising God. Amen.

ARRIVAL OF MISSIONARIES OUTWARDS.

From a short Letter of the Rev. Jacob Tomlin, dated Malacca, March 3, 1827, addressed to the Treasurer, we, with pleasure, extract the following passages:—

Dear Sir,

After a pleasant and short passage of four months, I arrived safely in Calcutta, with the other Missionaries, my fellow-travellers, destined for India, all in good health and spirits. The goodness of God had been so manifestly displayed towards us, during the whole voyage, in various ways, that all our fellow-passengers most cheerfully acquiesced in offering up with us, publick thanksgivings to the Father of Mercies, on the morning of our arrival, before going on shore.

I staid about two months in Calcutta, where I met with a most cordial reception from the missionary brethren of every denomination. I was greatly delighted with the Mission Schools. Education seems to be going on with rapid strides in India. I was particularly gratified in being present at the opening of the new Mission Chapel, at Rammakalchoke, built from the ruins of a heathen temple, which had been recently pulled down by the natives of the village. It is, indeed, a signal triumph over idolatry. The whole service was highly interesting. The chapel was crowded with men, women, and children, who were, in general, peaceable and attentive. A brighter day is manifestly dawning upon India, and I trust that it will extend even to these benighted and cheerless regions.

Mr. Smith and myself are pursuing our studies in Chinese, under Mr. Collie. Our attention is mainly directed to the Fokién dialect, the current language of the emigrant Chinese in almost every place.

From the Missionary Herald for October.

EXTRACTS FROM LETTERS OF MR. GOODELL, IN PALESTINE, TO THE CORRESPONDING SECRETARY OF A. B. C. F. M.

Mr. Goodell states under date of Feb. 13th, that the wives of Carabet and Wortabet were admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received into the church, during the year previous; that their enemies had come out against them in great wrath, endeavouring though in vain, to cut them off from intercourse with the people, and from the necessaries of life, and thus to drive them from the country; that, however, very many continued to hear them gladly; and that their prospects were never more cheering.

"The constancy and firmness of Asaad Shidiak," says Mr. Goodell, "have emboldened a few, who are connected with us; and if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. Oh, it is good to see men not counting their lives dear, especially when we see so much reason to believe that the fires of persecution may soon be lighted here. The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magick with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment with all who come to our houses; for they affirm, that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of majesty in Beyroot during the past year. There is, of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. But all this, together with the misrepresentations, and slanders, and base ingratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who "was wounded for our transgressions, and bruised for our iniquities, and withheld not his face from shame and spitting."

From a letter of Mr. Goodell, dated March 6th, and received since the above was sent to the printer, the following notices are derived.

"Yesterday was the Monthly Concert. We made it a day of fasting, and commemorated the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer. We read the 1st chapter of Nehemiah, the 9th of Daniel, the 58th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Worta-

bit, bishop Carabet, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs. "Behold in the day of your fast ye find pleasure, and exact all your labours,"—could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

* * * * * *

It was pleasing to reflect—says Mr. Goodell—that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denominations of Christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

Our enemies—he adds—continue to devise evil against us, and think it very strange that they, being many thousands, cannot counteract the influence of two strangers, who seldom go out of doors, and who can speak the language of the country only with stammering tongues; and also that they can find no means of destroying us.

REVIVAL AT BEACH ISLAND,

SOUTH CAROLINA.

To the Editor of the Charleston Observer.

Rev. and Dear Sir,—Having been requested by a much respected clerical friend of your city, the Rev. Dr. M'D——, to furnish a brief statement concerning the Revival of Religion in this place, I send you the following. If you think its publication will serve, in any measure, to promote the glory of God and the good of Zion, you are at liberty to insert it in your columns:

I preached for the first time with this people, in January, 1826. Being an entire stranger to every individual in the place, I made it my first, and my principal business in the week, besides attending to the exercises of the Bible Class, to become acquainted with the people by associating with them at their own houses. I visited them without reserve or ceremony, and found them in general, affable, kind and truly hospitable. During these visits I distributed many Tracts, which appeared to be received and perused with pleasure; and, as I now fully believe, not without profit.

Upon the Sabbath, our meetings were usually well attended, as we then thought; and during the time of Divine Service, the house was still, and the attention of the people, solemn and unbroken. That indecorous, deleterious practice so common in some places, of rising in time of service, and of leaving the house without warrantable cause, to the great annoyance of others, was then, and I am happy to say, still is, almost entirely unknown among the inhabitants of Beach Island. About 25 or 30 were members of our Bible Class; and in general, nearly the same number attended that exercise as spectators. I continued my labours here without observing much change in the congregation, except that our assemblies upon the Sabbath became larger, until May, when the state of my health compelled me to leave with a view to spend the summer in travelling. During my absence, the people were generally destitute, except that the Rev. S. S. D. and the Rev. W. M. of Augusta, Geo. both of whom have long manifested an interest in their spiritual welfare, visited and preached to them several times each. On the 1st of December last, I returned and resumed my labours. Our assemblies upon the Sabbath and in the week, for about three months after my return, appeared much the same as formerly. I could usually number about three or four professors of religion present upon the Lord's Day; and there were not, to my knowledge, more than six, (all females) within the bounds of my congregation.

About the first of March, I proposed to my people to open a Sabbath School, to be attended immediately after the morning service. Though such an institution had never been known here, yet, with this proposition, the people readily and cheerfully complied; and many of them contributed liberally to procure a library for the School.

Almost immediately upon the organization of the Sabbath School, I observed a pleasing change taking place in the appearance of the assembly on the Sabbath Day. The assembly was not only larger, but there was evidently more solemnity, both during and after Divine Service. This change, small as it was, and probably observed by few, cheered, in some measure, my desponding hopes.

At this time there was an interesting revival of religion in Augusta, and I several times visited and preached in that city. By my visits and labours there, my feelings were very much awakened in reference to the spiritual condition of my own people. My own responsibility, the worth of immortal souls, the danger of impenitent sinners, the shortness of time, all bore with weight upon my mind, till my spirit had no rest. "Son of man, I have made thee a watchman," &c. sounded in my ears by night and by day. I will not attempt to describe the feelings which I then expe-

rienced; but will simply say, that, though it has been my happy lot to labour in several revivals of religion, yet my mind was never before so solemnly impressed in view of my own ministerial responsibility, and of the infinitely perilous condition of the unconverted. Being made to feel thus deeply, seeing, as I thought I did clearly, that there was but a very thin partition between the sinner and endless despair, it may be readily supposed that I warned, exhorted and entreated my people, both in publick and in private, in the most plain and earnest manner, to arouse from their long continued and threatening slumbers. It was soon evident that He who had made the writer feel so much for the people, began to make some of the people feel for themselves. There were some signs of life; a little stir, a tremulous motion among the "dry bones." For this, I thanked God and took courage. Meetings were appointed at private houses, which soon became crowded and overwhelmingly solemn. Our assemblies upon the Sabbath, became much larger, and a visible, a deep-toned solemnity reigned through the house.—Numbers were brought to believe and realize for the first time in life, that they were lost sinners, exposed to the wrath of an offended God, that "sin kills beyond the tomb." Their former delusive dreams of heaven, vanished "like the morning cloud and the early dew," as they awoke from their long deep sleep of stupidity and unbelief. "What must I do to be saved?" was the anxious interrogation of many, whose voices were almost suppressed with sobbings. Their convictions were remarkably pungent; but in general, their distress did not continue as long, as in several other revivals which I have witnessed. In some instances, their hearts would rise in the most fearful manner either against God as a Lawgiver, or against the Lord Jesus Christ as Mediator. As to the latter, they felt a strong desire, expressing it without reserve, to go to God directly, without having any thing to do with the Lord Jesus Christ. However they were at length, as we hope, made willing to submit to God's terms, and brought to accept of pardoning mercy through the "only name revealed under heaven among men," whereby a sinner can be saved. In some cases it seemed as if God opened the eyes of the individual, to see the number, magnitude, and demerit of his sins at once. In such cases, of course, the distress was very great, but usually, of short continuance.—The storm was soon hushed, and "there was a great calm," as the eye of faith beheld Jesus approaching. For many weeks, it appeared as if not a sermon was preached, nor an exhortation given, nor a visit made in vain. The Spirit of the Lord was truly present to apply divine truth to the consciences, and to fasten it in the hearts of sinners "like a nail in a sure place."

Such was the solemnity of our meetings, that with very few exceptions, the most careless and thoughtless appeared to pause and to reflect, as if conscious that God was with us. During all this the most perfect order reigned in our meetings. In general nothing was to be heard, but the voice of the speaker; except now and then an involuntary sob would break upon the ear, which carried with it its own apology. Sometimes, an individual, whom I had left in the morning in all the darkness and distress attendant upon clear conviction without pardon, would appear in the prayer meeting in the evening, with a countenance so changed as to indicate plainly what had taken place within. I could mention many particulars, relative to individual cases, which no doubt would be extremely interesting to every pious reader, but perhaps it is better to omit them.

There are 37 or 38 who have indulged a hope that they have passed from death unto life, during this work. Among these there are 18 or 19 heads of families, males and females. Our Sunday School has been peculiarly blessed.—Both of our Superintendents, 13 or 14 of our Teachers, and 5 of our largest schools, are among the hopeful subjects of the revival. Formerly, according to the best of my knowledge, there were but two families in the congregation in which family worship was regularly attended; and now, I believe, there are 10 or 12 families that avail themselves of that precious privilege. There are several yet seriously inquiring the way to Zion; and a few of these have been solemnly impressed from an early period in the revival. The 2d Sabbath in August, was the most interesting day ever known in this place. On that day, the Rev. S. S. D. assisted me in organizing a Presbyterian Church. The candidates having been previously examined, 28 individuals were associated together as a Christian church, not one of whom had ever been a member of a church before. Some who had been examined and propounded for admission, were prevented from coming forward by sickness. The ordinance of baptism was administered to 9 persons only, the others having been previously baptized. After this, we proceeded to the solemn exercise of ordaining a Ruling Elder.

The church being thus regularly organized, between 30 and 40 professed disciples of Jesus sat down to commemorate the dying sufferings of their Redeemer, upon a spot in a house where a similar scene was never witnessed before. The house was crowded almost to overflowing by a solemn and attentive audience. It was a day never to be forgotten by the writer, nor, as it is to be hoped, by any of those who on that occasion publickly took upon them the vows of the Almighty.

Among those who united with the Church, there were four husbands with

their wives; and in about four or five instances, parents and children were together at the same communion table. At our next communion season, it is expected that others will come forward and unite with this church, some by profession, and some by letters from other churches.

On the third Sabbath in September, in the presence of a large and attentive audience, I baptized twenty-five children, whose parents, one or both of them, are members of our church. Formerly, if the people were destitute of a preacher, there was no religious exercise of any kind from month to month. But now, if destitute upon the Sabbath, they meet together, read a sermon, pray, &c. and attend to the exercises of the Sunday School.

Before closing, I would remark, that God has in this revival, as usual, greatly honoured his own means. In general, those who have been brought in, were, previous to the revival, among the regular attendants upon publick worship. I think the influence of Tracts has been great. I believe that two young persons found relief from their distress while perusing the Tract, entitled, "The Way to be Saved." Though the number of conversions here is small, when compared with the results of those more extensive outpourings of the Spirit, witnessed in some other places, yet *we* feel that "the Lord hath done great things for us, whereof we are glad." More, however, much more remains to be done. For while some, as we hope, have been made willing to enter the Ark, others are still standing unsheltered without, exposed to all the threatened and approaching storms of Divine wrath.

That God may revive the revival, and still carry on his own work among us, until all shall be brought cordially to embrace the Saviour, we hope will be the prayer of our brethren abroad, as I trust it is the fervent petition of this infant church, and of your affectionate brother in the Gospel of Christ. N. Hoyt.

Beach Island, S. C. Oct. 3d, 1827.

FEMALE SCHOOLS IN INDIA.

Among the many missionary enterprises of the present day, there is scarcely one that appears more important to us than the establishment of female schools in India—If these could be generally established, they would speedily change the whole aspect of society in that populous region, and change it in favour of Christianity. The heathenish and Mahomedan usage of degrading the whole female sex would be destroyed, and Christian mothers would be found among the natives, to bring up their children in the nurture and admonition of the Lord. We therefore most cheerfully give publicity to the following communication, which has been handed us; and take the opportunity to say, that we most earnestly wish that *Philadelphia Schools* in India may be multiplied greatly.

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To the kind Supporters of the Philadelphia School.

Dear Christian Friends,—In our communication forwarded by our esteemed friend, Mr. Blachie, you were informed of a school designated the Philadelphia School, having been established under the superintendence of a native Christian woman. Since that period, however, it has been deemed expedient to change both its situation and its mistress: the first, on account of a school having been established by a sister society within two minutes walk of ours; and the second, because the mistress being a *Christian*, she found she could not collect or keep together *heathen* children, owing to the prejudices of their parents. However, in July last, a very favourable situation was found for the establishment of another school, designated *the Philadelphia*, and its prospects are very pleasing: it already contains thirty pupils, and bids fair to be one of the most efficient on the Society's list.

I would just observe, that the former mistress is employed as mistress of the *Female Asylum*, which has lately been established in connexion with our female schools, and the establishment of which I feel sure will be hailed by all well wishers to the poor native females. Here, the poor children are boarded and clothed; accustomed to family prayer, and constantly under the eye of those who seek their best interests. A resolution passed at one of our committee meetings, that any person subscribing for the support of any child in this institution £5—$24—or 50 rupees, annually, shall be entitled to have the child thus supported, called by any name, he or she may direct.

We hope, in a month or two, to forward the Annual Report of our Society's progress; therefore, I will not now say any thing of the state of our other schools, but affectionately desiring you may be repaid a thousand fold into your own bosoms all the kindness you manifest for the poor degraded females of India, I beg leave to subscribe myself, on behalf of the committee, yours, in the ties of Christian regard,

Anna Carey, Secretary.

Calcutta, Dec. 29, 1826.

DIED

In Charleston, South Carolina, on the 5th of October, after an illness of ninety hours, the Rev. Dr. Thomas Charlton Henry, in the 38th year of his age. We hope to publish, in our next number, a memoir of this excellent and eminent minister of the gospel of Christ.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, (N. J.) during the month of October last, viz.

Of Rev. John W. Scott, a Quarter's rent, for the Contingent Fund	$87 50
And that he has received the following sums for their Missionary Fund, viz.	
Of Rev. Dr. E. S. Ely, for his sales of the Minutes of the General Assembly	138 75
Of Rev. Dr. J. J. Janeway, from Millville Church $8, one half is for this Fund	4 00
Total	$142 75

View of Publick Affairs.

EUROPE.

Our latest European dates are, from London of the 29th, and from Paris and Havre of the 15th of September.

Britain.—The new British Cabinet has at length been definitively settled, as follows: First Lord of the Treasury, Lord Goderich—Chancellor of the Exchequer, Mr. Herries—Secretary of State for Foreign Affairs, Lord Dudley and Ward—Secretary of State for the War and Colonial Department, Mr. Huskisson—Secretary of State for the Home Department, Marquis of Landsdowne—Master General of the Ordnance, Marquis of Anglesea—Lord Chancellor, Lord Lyndhurst—President of the Council, Duke of Portland—Lord Privy Seal, Earl of Carlisle—President of the Board of Trade and Treasurer of the Navy, Mr. C. Grant—President of the Board of Control, Mr. C. W. Wynn—Secretary at War, Lord Palmerston—Chancellor of the Duchy of Lancaster, Lord Bexley—Master of the Mint, Mr. Tierney—Surveyor of the Woods and Forests, Mr. S. Bourne.

It appears that the whole system of measures adopted by the British ministry before the death of Mr. Canning, and which were principally devised by him, are to be pursued by the new administration. It is also stated that a very desirable, and even unusual harmony, prevails among the members of the present cabinet; and also that the king and cabinet are entirely harmonious in their views and wishes—Besides the formation of the cabinet, no event of national or general interest appears to have taken place in Britain during the past month. The prospect of a war with the Turks had caused a small fluctuation of stocks; and the creditors of the Duke of York had received a dividend of ten shillings in the pound. The great tunnel under the Thames was carried forward with new vigour, and with the confident expectation of complete success. It was thought that employment for mechanics and for the poor was less in demand, and somewhat less profitable, than two or three months since. Mr. Gallatin and his family were to embark for New York on the 8th of October. We know not the cause of this return to his country of our minister to the British court.

France.—The most important occurrence that has recently taken place in France seems to be, the funeral of the late deputy Manuel, who was expelled from the chamber of deputies on the 12th of March, 1823, for expressing himself too freely and earnestly in favour of what is denominated *liberalism*. He died, after a short and severe illness, at the house of his friend M. Lafitte, about five leagues from Paris, on the 20th of August ult. Permission could not be obtained to remove his corpse to his dwelling in Paris; and every effort was made by the government, by attempting to hurry the funeral, and by other means, to prevent the expression of the popular feeling, which was known to be favourable to the defunct, and to hinder his reception in any way of publick funeral honours. All efforts of this kind however were ineffectual. The hearse in which the corpse was carried, was surmounted with two crowns, and the motto "The immortal gratitude of the people," was placed on the top of the highest plume of feathers on the car. The place of interment was the cemetery of Pere la Chaise in the environs of Paris; and the procession, which was considerable at first, was continually increased in passing through the villages and towns on its way to the cemetery; till at length, as

it moved along the bulwarks of Paris, the attendant crowd was supposed to amount to a hundred thousand people. The corpse had been carried a part of the way on the shoulders of young men, and then placed in a car, from which the horses were taken and their places supplied by the former bearers. When not far from the place of interment, this immense concourse of people was arrested, by a large corps of the Gendarmerie of Paris. The commander of this corps, M. Count de Saint Germain, insisted that the corpse should be taken out of the car in which it had proceeded thus far, and be placed in another, to be drawn by horses and not by men. After much altercation, and being apparently on the verge of a bloody conflict, a kind of compromise was agreed on. The corpse remained in the first car, to which a pair of horses were slightly harnessed, and the men who had before drawn it continued to do so—In this manner it proceeded to the place of burial, where our country's friend, General La Fayette, pronounced a warm eulogy of the deceased; and then the crowd dispersed peaceably. We have gone into this detail—not however a tenth part as long as that from which we have abridged it—because we think it is calculated to show the state of parties in France. The Liberals, although not in power, and perhaps a minority of the whole nation, are still both numerous and influential, and not afraid to avow their opinions openly and ardently; and yet always with some reserve, and with professed respect to the existing government. The government on the other hand, is manifestly jealous of the Liberals, vigilant to restrain, and if possible to diminish their influence; and yet afraid to excite their anger, or by open force to repress their proceedings—It is said that the harvest of the present year in France is not equal to that of last year; and that bread stuffs have increased in price.

Spain.—We have heretofore taken notice of the faction in Spain denominated the Carlists, that is, those who profess to wish that the reigning monarch should be deposed, and his brother Carlos take his place. This faction has become exceedingly formidable, particularly in the province of Catalonia. The following paragraph from the London Courier contains the most recent information relative to this alarming insurrection. "We have this morning learned from a gentleman recently arrived from Madrid, that, as far as his information goes, the great cause of alarm to the Spanish Government, with respect to the insurrection in Catalonia, is the perfect organization of the plans of the Carlists, and that the troops that were marching against them were many of them hearty in the furtherance of the object that the insurgents had in view—the dethronement of Ferdinand! Insurrections, as he observed, had sprung up in rapid succession in Spain, during her present monarch's reign, but they have, for the most part, been commenced without deliberation, and conducted without system. The Spanish Government was aware, from the intelligence daily communicated to it, that the reverse of this state of things was the characteristic of the present troubles: and it was from a Spaniard of demi-official connexions that the individual in question received a hint to be on the alert, to secure any property he might have with him in Spain."—Since the foregoing was prepared for the press, a more recent arrival has brought an official article by the Spanish Minister, Secretary of War; in which he gives a detailed history of the origin, progress, and present state of the existing rebellion. It is directed to the Captain General of Catalonia, Count Campo Sagrado; and concludes with a royal decree expressed in eight articles, directing the commander in chief in relation to his duty in suppressing the rebellion, and declaring in what light the rebels are regarded. It appears that a large military force is moving towards the section of the country *most* disturbed (for various parts are in a state of great disorder), and it is affirmed that king Ferdinand himself is going to exhibit his sacred person in the rebellious region, in hopes that it will operate as a sedative to the political disorders so prevalent and dangerous there.—Our readers will err, if they suppose that these rebellious Carlists are a whit more friendly to any thing like free government than the Ferdinandists; on the contrary, their main plea is that Ferdinand is in captivity, and can not, or will not, act with sufficient energy against the Constitutionalists, and all who favour them. They even demand the Inquisition in some places: yet this party is joined by some Constitutionalists, no doubt with a hope ultimately to serve themselves. The state of Spain is surely a political chaos—"Confusion worse confounded."

Portugal.—This kingdom is scarcely in a better state than its neighbour. It would seem that the promising prospects of a favourable settlement of the nation under the New Constitution, are altogether clouded, by the expected arrival of Don Miguel as the representative of his brother Don Pedro; and his known hatred of the liberal party, and warm attachment to the friends of the old regime. The latter, of course, show themselves in greater numbers, and act with more confidence. The Princess-regent seems well disposed, but the reins of government require a more powerful arm than hers, to hold them at the present time. It is believed by some that Don Miguel can

reconcile the contending parties if he will, or at least prevent an open conflict. But we misjudge if he has either the ability or the inclination to produce such an effect.

Turkey and Greece.—The dates from Constantinople, are to the twenty-second of August. At that time, the ultimatum of the powers had been presented to the Porte eight days, and only five days more were allowed for deliberation; the original period of one month having been considered too long, and reduced one-half. The ambassadors of England, France and Russia, presented it together; and the Reis Effendi, after inquiring of the dragomans what were its contents, and receiving no satisfaction, laid it aside. The European papers very naturally give many different conjectures on the subject, and publish all the rumours they hear. It is said that Mr. Stratford Canning urged the Austrian Internuncio to advise the Divan to accept the propositions, but that he refused. Also, that the Prussian minister made some representations to the Reis Effendi, which were ineffectual. The limited time will expire on the 31st of August. In the mean time, the three powers are assembling their squadrons in the Archipelago; the best evidence we have seen to prove that they adhere to their resolution of doing something for Greece and humanity. It also appears that the Russians are prepared for military operations by land, and that the Russian minister had signified to the Porte, that any injury or insult offered to the ambassadors or the subjects of the three allied powers, at Constantinople, would be the signal for the Russian army to enter the Ottoman territory. A Russian fleet is also off the Bosphorus, on the side of the Black sea. The naval forces of Britain, France and Russia, were expected to join each other, and be ready for action in the first days of September. We trust that the carnage among the poor Greeks is nearly at an end. Humanity shudders in the contemplation of the sufferings, in every form, to which this oppressed people have been and still are subjected—Since writing as above, an arrival from London has given us a copy of the ultimatum, signed by the plenipotentiaries severally of the three great powers, and presented by them to the Turkish Reis Effendi. The conclusion of it is most decisive—It forecloses all pleas for delay, all evasion, and will not even endure silence. Its import is, "speak before the fifteen days are out, or then we will act!" And at the last accounts, three or four days beyond the allotted period had passed, without any answer from the Turk. Yet we think—we have been tempted to say *we fear*—that after all, he will not fight. He will probably bluster as long as possible, and then yield. If he does not, we shall consider him judicially infatuated, that he may be destroyed. The English *quid nunes* are divided in opinion; but the majority seem to look for war. It appears that the Greeks, since they have heard of the powerful interference in their favour, have resumed their courage, laid aside their animosities, and made head against their enemies with spirit, and with at least partial success.

Russia.—It appears that the rumour which we mentioned last month, that the Russian troops had suffered a defeat by the Persians, was exactly the opposite of the truth: It seems now to be pretty well ascertained, that the Russians, after a very sanguinary battle on the Araxes, gained a complete victory over the Persians. The war, however, still rages; and it appears that the Russians, to gain a more advantageous position, have made a retrograde movement—this probably gave rise to the rumour of a defeat.

ASIA.

It appears that a civil war has, for some time past, been raging in the northern and north-western part of the Chinese empire. We copy the following article from a paper recently brought from Europe.

Accounts from China, received in Paris, via London, state that Sung-Tajin, who was minister at the time of Lord Macartney's embassy, died at Kansah. This veteran was considered by the Chinese as one of the pillars of their Empire. The war in Little Bucharia continued with great fury. Cashgar had fallen into the hands of the rebels, and it was supposed Tarkand would also be taken by them. Chang-Lung, the fifth minister of state, had been appointed commander in chief against the rebels. The Malacca Observer, of Feb. 18, says that the rebels in Tartary carried all before them. Accounts from Canton, of January 2, state that Ele, Keerchang, and Cashgar were taken, that the great officer, King Tocan was killed, and the imperial army destroyed.

AFRICA.

The English cruisers on the coast of Africa, between the 10th of April, 1824, and the first of June, 1827, captured fifty vessels, containing no less than 9,733 slaves.

The vessels were chiefly Brazilian, and the remainder Spanish and Dutch. We are sorry to observe an intimation that the British government are about to abandon their establishments on Cape Coast, as such an abandonment will throw open a wide field, which is now closed against the detestable traffick in slaves—It is said that in Egypt the cotton crop of the present year has almost entirely failed. The Pasha appears, as yet, to be faithful to the cause of the Grand Senior; but his defection is looked for, if war should ensue between the Turks and the powers allied for the pacification of Greece. It has been notified to him that the reinforcement sent by him against the Greeks, could not be permitted to pass into that country—It appears that the Algerines have determined to capture all vessels under the flags of Prussia and the Hanseatick towns.

AMERICA.

Brazil and Buenos Ayres.—Notwithstanding the rejection by the Republick of Buenos Ayres of the treaty of peace lately negotiated, it appears that at the date of the last advices, the war was likely to be speedily terminated. It is stated that the emperor of Brazil had consented to declare the Banda Oriental independent, and that a treaty, embracing an article to this effect, was likely soon to be ratified by both the belligerents. The last accounts say that the whole sea coast of Brazil is lined with Buenos Ayrean privateers, that their captures are surprisingly numerous, and their booty immense. One privateer had taken sixteen prizes, and had on board 200,000 milreas in specie. The new congress of Buenos Ayres was convened in the latter part of June, and warmly approved the rejection of the treaty negotiated by Garcia. On the 7th of July, a new president, Dr. Vicente Lopez, was inaugurated. He is said to be a distinguished scholar. He at first refused the Presidency, but eventually consented to accept it. Hopes are entertained that this choice will have a good effect in healing the animosities which exist among the several states which compose the confederation denominated, "The United Provinces of South America," or the Argentine Republick.

Colombia.—Information that may be relied on is at length received of the arrival of the Liberator Bolivar at Bogota, on the 10th of September, of his reception there, of the speech he delivered at the opening of the general congress, and some of the incipient proceedings of that body. The character of the Liberator, although assailed by a party, does not appear to have suffered in the opinion of his countrymen in general, nor his influence to be greatly diminished—it still seems to be dominant, and he has pledged himself to maintain the existing constitution, with only such sound reforms or amendments as shall be sanctioned by a General Convention, to be called for the purpose. The dissentions which have arisen in this extensive republick, will not easily be quieted; but we think the prospect brightens of returning order and prosperity. The speech of Bolivar, in reply to the address of the Vice President of the Congress, concludes with the following strong expression—"In spite of the dismemberment with which the Republick has been threatened, in spite of the almost anarchical condition of the South of Colombia, I hope and even promise the Congress to deliver over into the hands of the Grand Convention, the Republick of Colombia, *Free* and *United*."—The Grand Convention is to meet on the 12th of February next.

Guatemala.—The last accounts from this republick, represent civil discord and civil war as yet prevalent, and not likely soon to be terminated.

Mexico.—It appears that the unfavourable impressions prevalent in this republick in regard to our country, of which we have heretofore taken notice, have been in a considerable degree removed. They appear to have been made, and for a while cherished, by those who wished to secure a monopoly of commercial advantages to Britain; but the unfounded jealousies and prejudices which existed are vanishing under the influence of truth and time.—We perceive by an article in one of the latest papers from Britain, that Mexico has not been able to pay the interest on her loan in London. The financial concerns of all the new American republicks are in a bad state. But this is not wonderful—it would be wonderful if it were otherwise. A few years since the United States had a heavy debt and little credit. Now we are probably the richest state in the world—if our debt, our expenses, our credit, and our resources, be viewed in the aggregate. We hope that a few years may place our sister republicks in a similar situation.

United States.—The happiness of our own country leaves us little to wish for, except that we had more gratitude to God, and less disposition to cherish party violence and slander, in reference to the next presidential election.